

Our **F**ather,

who art in heaven, **H**allo-
wed be thy **N**ame. ———

Thy kingdom come. **T**hy
will be done, on earth as it
is in heaven. **G**ive us this
day our daily bread. ———

And forgive us our tres-
passes, as we forgive those
who trespass against us. ———

And lead us not into temp-
tation, **B**ut deliver us from
evil. **F**or thine is the king-
dom, and the power, and ———
the glory, for ever and ever

amen ———

MEMORIAL SERVICE
 CHUNG DONG METHODIST CHURCH, SECUL, KOREA

SUNDAY AFTERNOON 4 o'clock 7 September 1947
 (The Service will proceed without announcement)

THE PRELUDE "Komm, Susser Tod" J. S. Bach
 CALL TO WORSHIP

"Blessing, and honour, and glory, and power, be un-
 to Him that sitteth upon the throne, and unto the Lamb
 for ever and ever."

THE DOXOLOGY Page 12

INVOCATION concluding with THE LORD'S PRAYER

*HYMN 211 "O God, the Rock of Ages"

RESPONSIVE READING Selection 79, Page 73

THE GLORIA PATRI Page 12

THE SCRIPTURE LESSON Rev. 14: 1 - 13

THE PASTORAL PRAYER and Choral Response

ANTHEM "Open Our Eyes" Will Macfarlane

TITHES AND OFFERINGS

DEDICATORY PRAYER (all stand for prayer and hymn)

*HYMN 524 "Ten Thousand Times ten Thousand"

THE SERMON "The Happy Dead" Rev. J. C. Crane, D.D.

Text: "Blessed are the dead which die in the Lord
 from henceforth; Yea, sayeth the Spirit, that
 they may rest from their labours; and their works
 do follow them." Rev. 14: 13b.

PRAYER

IN MEMORIAM

ANTHEM "How Blest Are They" P. I. Tchaikovsky

PRAYER Rev. William Shaw, D.D.

HYMN 525 "For all the Saints Who from Their Labors"

THE BENEDICTION and Choral Amen

THE POSTLUDE "Adagio from the 2nd Sonata" Mendelssohn

* * *

PLEASE LEAVE YOUR HYMNALS ON THE TABLE-AT THE DOOR

SEND YOUR BULLETIN HOME

ROLL OF THE DECEASED
 1940 - 1947

PRESBYTERIAN MISSION USA

Miss Esther Shields	1941
Mr. George S. McCune	1941
Mrs. W. N. Blair	1942
Miss Margaret Best	1942
Miss Catherine McCune	1942
Mrs. H. K. Henderson	1942
Mr. Ralph G. Mills	1944
Mr. Herbert E. Blair	1945
Mr. H. G. Whiting	1945
Mrs. Graham Lee	1945
Mrs. W. L. Swallen	1945
Mr. Robert McMurtrie	1946
Mr. Stacey L. Roberts	1946
Mrs. W. M. Baird, Sr.	1946
Mrs. C. A. Clark	1946

METHODIST MISSION

Miss Hortense Tinsley	1940
Miss Zola Payne	1942
Mrs. C. D. Morria	1943
Miss Naomi Anderson	1943
Mrs. C. N. Weems	1944
Mr. W. A. Noble	1945
Mrs. R. A. Hardie	1945
Miss Alice Hunter	1946
Miss Alice Dean Noyes	1947
Miss Margaret I. Hess	1947

The Refuser
 UNITED CHURCH OF CANADA MISSION *Rev. W. B. Scranton*

Mr. S. H. Martin	1941
Miss E. A. McCully	1941
Mr. R. C. Bacon	1944
Miss L. L. McCully	1945

SALVATION ARMY

Commissioner J. Barr	1945
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Y. M. C. A.

B. P. Barnhart 1942

PRESBYTERIAN MISSION US

Mr. W. F. Bull 1941

Miss Georgia Newson 1946

Mr. William A. Venable ?

Miss Julia Martin ?

Mrs. W. B. Harrison ?

Mrs. Myrtle N. Hollister ?

Rev. H. D. McCallie 1945

BRITISH AND FOREIGN BIBLE SOCIETY

Mrs. Hugh Miller 1944

BUSINESS COMMUNITY IN KOREA

Mr. J. A. Morris 1942

Mr. C. S. Crowe 1945

Mr. A. McFarlane ?

Mr. Ralph Cory ?

SONS WHO DIED IN SERVICE OF THEIR COUNTRIES

Archibald Campbell 1941

Sumner Owens ?

Allan Lord 1941

Winston Lord 1946

Herman Crowe 1943

*The Newsells **

Malcolm Cunningham NOTICE

Today's Memorial Service is the first of the Sunday afternoon services in English to be held every Sunday from this time forward for the Christian Community in Seoul. Future meetings will be held at 4 P.M. in the Duk Soo Korean Presbyterian Church located back of the XXIV Corps Theatre. People of all nationalities are cordially invited to attend these services.

Do not forget the time and place.

Duk Soo Church

Every Sunday at 4 P.M.

March 1947

A SOLDIER LOOKS AT MISSIONS IN KOREA—"I am a young lieutenant assigned to the Air Forces sent to Korea on military business. I have been quartered in Presbyterian Mission buildings at Taiku. I have heard many arguments pro and con about supporting missions in foreign lands. I have taken this opportunity to make my own observations by visiting some of the evening services conducted by your missionaries, the Rev. Edward Adams and Dr. William H. Blair. I was amazed at the numbers in attendance at these—they averaged at least 1,000; at the spontaneous reaction of the entire congregation; at the impressive custom of individual prayers uttered by the congregation as a body (I have never heard the like before—it sounded like a waterfall); at the quiet way they have of rising from their seats on the floor to move forward and make room for newcomers; at the way every word uttered by the speaker was eagerly taken in by congregations that gladly sat quietly for two or three hours. The spontaneous response of the congregations was evident in every person, and I have never seen more enthusiastic groups. I could not help but think of the tremendous satisfaction you would experience if you could actually witness what is taking place here. . . .

"As a member of the armed forces, I would like to thank you each individually for the efforts and interest expended in past years. I have received the benefit of it. This is a troubled country and it is difficult for its citizens to eke out an existence. There isn't much happiness here, but you have made a great happiness and understanding available to the people in the teaching of the Gospel. Your ambassadors, the missionaries, have done a tremendous job. I have witnessed the deep love the people have for them. Words cannot express how deeply I have been impressed by their work in this country of Korea. My eyes have been opened to the value of Foreign Missions. I shall always be their active proponent.

—ROBERT C. HAGOPIAN

THING I DO

W. McClurkin will go to Allahabad Agricultural Institute as a doctor of veterinary medicine as soon as the army releases him.

Thus the field widens. But whether he be pastor or pedagogue, physician or engineer, "dirt farmer" or home economist, veterinarian or printer—this one thing the missionary does in the co-operative effort of missions in *one world*: he "presses toward the mark of the high calling of God which is in Christ Jesus." So also must the layman, the man in the pew.

PRESS EVANGELISM—In spite of acute shortage of supplies, the Halsey Memorial Press, Elat, Africa, had produced more literature in 1945-46 than in any previous year. But the cry from Africa still is: "We need literature; we need Bibles. Never have we had enough Bibles to meet the demand. We asked for 10,000 Bibles and 10,000 New Testaments in Bulu from America last year. We received 1,300 Bibles. For every one of them we thank God. But—many voices are clamoring for the hearts and lives of the youth of the Cameroun today. They are weighing; they are wavering. There is an overwhelming abundance of literature with false teaching. We must have Christian literature. The Voice of God must reach the people NOW!"

The same call comes from Japan, from Korea, from China, where democracy—Christian democracy hangs in the balance. A missionary, assigned to the production and distribution of Christian literature in Syria, dreams of and waits for a *Bookmobile* while he pushes on his way by foot or by stop-and-go buses. A Protestant weekly is a best seller on the news stands in France. Latin America's newly literate beg colporteurs for something to read.

In addition to the work of individual missionaries who turn out translations of hymns, the Bible, in the Maya and Quiché of Mexico and Guatemala, in the Bulu of Africa, and who prepare quantities of Sunday school and other material for their own use among their own people in those and other languages, the Presbyterian Missions co-operate with the Christian Literature Societies in China and Korea, the Union Publishing House in Mexico City, the Intermission Literature Committee in Iran, and other interdenominational agencies.

9

Press

Toward

the

Mark

"It Isn't So Hard As We Think!"

AOA PIERCE WOODBERRY

THIS IS A critical, pivotal year for the Church and the world. We are challenged to enlarged Christian Stewardship. Many ask: "How can we ever meet this increased budget?" There is just one answer: "We can, if we will. *It isn't so hard as we think.*"

The chart in the illustration was prepared to help people visualize our expenditures as a nation, on ourselves and on others, and what we can do if we try. It is possible to meet our present responsibilities out of funds we are spending beyond those for the necessities of life: food, clothing, and shelter. In other words, our 1948 budget can be more than met from our *luxury* expenditures—satisfactions unknown to half the world. There have been two responses to the use of the chart: complete *sacrifice* of some special indulgence for the sake of others, and matching luxury expenditures with like sums for benevolences.

The chart deals with national totals, references for which are available for the asking. Out of a staggering array of *luxury* items, seven have been chosen as suggestive of the whole and as an aid in grasping the truths they are intended to teach us: that "it isn't so hard as we think."

Ten times more is spent for jewelry in this country than all monies contributed for evangelistic work, hospitals, schools, and colleges for all Boards. This item is represented by ten inches of gold ribbon at the left of the chart; the *benevolence giving*, by three different lengths of silver ribbon at the right. The contrast speaks for itself. One woman said at the close of the meeting, "I bought a new string of beads last week. I am going home and put eight dollars into my benevolence fund, matching this indulgence with a like sum for others." Another keeps account of such expenditures to remind her of the sums she has covenanted with the Lord to give to others in this way.

A rose-colored ribbon, representing what is spent at the movies, must be fifteen inches long to make the correct comparison. Some do not attend the movies; others let not a week pass without going at least once. What



a sum would be available to relieve suffering and to bring the glorious news of salvation through Jesus Christ if for every movie ticket bought an equal amount was put aside for others!

Pink ribbon is used for cosmetics. Nineteen times the unit of measure is necessary to represent the cost of beauty treatments at home or in the beauty parlor. One Presbyterian church of about seven hundred members has sent forth, and supports, eleven of its young people under The Foreign Board. When the last couple was sent, one of the church members said to me: "I did not see how I could give any more. As I prayed about it, it occurred to me that if I were to change the style of my hair I could do it myself. Now," she said, with the joy of giving written all over her face, "I have that extra money to contribute." She had learned to give, not "from the top of her purse, but from the bottom of her heart."

Green for soft drinks, blue for auto gas and oil, brown for tobacco, red for cocktails and liquor—all are "luxuries" increasing in amount as we proceed down the list. As much is spent for soft drinks alone as for all benevolences: Community Chests, Red Cross, etc. The fact that there is money for this indulgence should make it a privilege to match it with corresponding gifts for the needy.

The chart has two sides, that of SELF-INDULGENCE and that of SELF-DENIAL, with the Indicator, CRIME, between spending for SELF and spending for OTHERS. The crime wave in our own land is a shameful commentary on our unbalanced spending budget. It takes a piece of black ribbon—(note this!)—210 inches long to represent it. Think what is happening to thousands of young peo-

(Continued on page 120)

NATIONAL CULTURE is too often measured by the scale of living, by dress, by food, by home comforts. On those scores, Korea is down to a dangerous low. Population in South Korea has gone from fifteen to over twenty millions in thirty months. Two millions have had public relief during the year but three millions have been absorbed by their own people, yet at a tragic price. Every home is crowded. Consider Song Chi Myung: his two brothers and sister brought their families from Kang Kei. His invalid wife and two sons gave them welcome, shared their clothing, their bedding, and gave them a place to sleep and food to eat. Twenty-seven now live in a home built for four. The school children have no place to study, the women no place to sew, and nobody has any privacy.

Then there is Synn Choi Rhyn: he and four grown sons were teachers north of 38°. One son was arrested for not teaching "anti-God doctrine," another was in a group to be sent to Moscow. So one at a time they crept over the border. They brought the old grandmother, the four-day-old great-grandchild. Old friends took them in, one here, one there. They found a shed and fenced-in garden where the family—all twenty—could at last meet. Mr. Synn found a highly technical job in the patent office, one son became a bank clerk, one an accountant, one a teacher, one joined the merchant marine. They bought a tiny house by an open drain, then they purchased a livable house six miles from Seoul. The four men walk the six miles morning and night, the children walk nearly as far to school. They have little bedding and their few clothes were mostly sent by you through Church World Service, or to me by international post.

The Whang Hai Christian Association secured a dilapidated house in the center of Seoul in 1946. Early in 1947 they moved to larger quarters, a former pleasure house of ill repute. They count themselves fortunate. Eleven families have one room each on the first floor. Above them seventy-four school boys have lodgings. They have a doctor and operate a milk station for the neighborhood children.

The Songs, Synns, and Whang Hai Christians are Fortune's favorites. What of the others? Many have not had the courage to leave refugee camps or dispersal sheds; many have gone into air raid shelters or have stretched mats over holes in the hillsides; many have banded together in old factories,

old stables, or under bridges. Everywhere the standard of Korean living has gone down and down until with many it is a fight for survival. This is true not only of the displaced millions, but of the other millions who have shared everything with their homeless countrymen.

Space does not permit expressing in detail my own gratitude or the gratitude of Koreans for the gifts that have come from America. I wish you could see the women put in strenuous hours at sewing, mending, and remodeling so that the clothing may fill as many needs as possible. Long hours are also devoted to other relief work, so desperately urgent here. The critical problem now is whether this sacrificial giving, this sharing, can give the psychological uplift that will save Korea from

Living Life in Korea

ETHEL UNDERWOOD



WHANG HAI CHRISTIAN ASSOCIATION

Students of eight middle-schools, Severance Medical College, two seminaries and two universities surround Dr. Lee Myung Soo, Legislative Assemblyman Ho Kar Young, Mrs. Underwood, Captain Ivan L. Nedds, Rev. Whang Kum Chun and Rev. Lee Whan Soo on the day the milk station opened. The attractive Chinese sign says Min Saing Wi Won—Doctor for Live People

social collapse. The Korean people are awake to their danger. School attendance at all levels has increased threefold in three years. Art and music bring surprise to educators and to the general public. Athletics and rigorous devotion to training are conspicuous in every village. And the Church is fully awake to the present danger and the present opportunity. Established churches welcome all strangers to their services, to night classes for illiterates, to choir, to their youth groups. Pastors from the North collect their former congregations and many lonely strangers into empty temples or deserted shrines. Most noted of these is the Rev. Han Kyung Jik, pastor of the famous Sin Oui Ju Church of five thousand members. He escaped to Seoul in July of 1946, gathered his old followers

together, and now serves a congregation of some four thousand. He has organized an orphanage and an old people's home, holds night classes for illiterates, and schools for working boys. Young people have held their rallies and other services all this bitter winter in his tent auditorium. The Women's Seminary Center is also with this growing community.

Old churches have, in pity, called refugee pastors with their families. The Rev. Lee Tai Young from Chong Ju, north of Syen Chun, was called to the small fishing-and-farming village of Haing Ju last May. In January he opened a second worship center among the young men in a factory four miles distant. He had a catechumen class of twenty-seven, and baptized six adults and fourteen babies.

Not only refugee pastors are active. Kim Chun Hyung, a toothless old pastor of seventy-five, rebuilt his Kai Wa Ri Church that had been pulled down by the Japanese. Then with his young people he started a Sunday school five miles away at Song Chun Ni. Sixteen months from the first Sunday school class Song Chung Ni had built its own church and called Mr. Kim as pastor, while a young seminary graduate went to Kai Wa Ri. This young pastor and the young men of his church have extended their attention to the Kim Po airport, six miles beyond them. There is now a congregation of some two hundred, mostly refugee workers from the airport, worshipping there each Sunday.

Pastors and church members, from the North or in their old home churches, are active and going forward. The South Gate Church of Seoul, famous for its services to Severance Hospital, has a tent extension and an overflow radio-room for its congregation. They have bought a new church site and are turning their church over, for a chapel, to Severance Medical College. West Gate Church is rebuilding, yet it is jammed with devout worshippers while feet freeze on the rough under-flooring and breaths gleam white between the scaffolding as they sing in the half-finished structure.

We seem in our physical misery to be on a wave of educational, artistic, and spiritual advance. Your generous help has given food and clothes and equipment to many. Join your prayers to ours that we may not be overwhelmed by the rising tide from the North, but that righteousness may indeed triumph in this brave land.

LUNCHEON FOR MISS BETTY Y. Y. LEE

ABOUT FIFTY PRESBYTERIAN WOMEN gathered on the thirteenth floor of 156 Fifth Avenue on November 17 last for a special occasion. A luncheon was given in honor of Miss Betty Y. Y. Lee, now studying in Union Seminary and Columbia University, New York City, on the first award from the Gertrude Schultz Memorial Fund, and Mrs. Bela Vasady, vice-president of the Women's Federation of the Reformed Church of Hungary. Attending the luncheon were Board members, former Board members, staff members, wives of staff members, and outgoing missionaries.

The following excerpts are taken from Miss Lee's speech at the luncheon.

"My heartfelt thanks to our Heavenly Father, and to our dear friends in this country who helped us through the war years. And my deepest appreciation and gratitude for the scholarship given to me in memory of Miss Gertrude Schultz. May I prove worthy of her blessed name. . . . I bring you the warmest greetings from the Church of Christ in China and True Light School.

(True Light moved three times during the war, the last time to Linhsien, Miss Lee's native city, where she was born in 1905, the year of the massacre there of four Presbyterian missionaries and a child.)

"We were deeply inspired and influenced by the sad and yet victorious story of the Linhsien martyrdom when we were there. We took our students by groups to the cave where those five beloved souls met their fate, and held vesper services at the cemetery where they were buried. Great lives like Dr. E. Chestnut and Miss Gertrude Schultz live forever. We believe that 'the blood of the martyrs is the seed of the church' . . . That year in Linhsien we had only sixty-four girls altogether, which is one-seventh of what we had last year in Canton. Our girls were cut off from their homes, and they were desperate financially. At the beginning of that school year only one-third of our students were Christians, but before the end of the year twenty more girls made their decisions for Christ and were baptized in our small church. . . . It was more precious to us than gold to have these girls become Christians.

". . . When we first returned to Canton in 1945, our True Light Middle School was in an awful state. There was nothing left behind except a few blackboards on the walls

of the classrooms. Our girls had to sleep on the dining room floor for over a year. We had to use oil lamps for half a year before we had enough money to replace the electric wires. As a whole our girls showed very good spirit, both in our days of exile and when we had to suffer more in our process of reconstruction. . . . We would contribute some money toward our restoration fund. . . . Fortunately they raised \$3,000,000 C.N.C. . . . That enabled us to have 500 bedboards made and electric lights fixed gradually. In the following year The Board of Foreign Missions gave us \$10,000 U.S., which solved our great problems of replacing the waterpipes, repairing the buildings damaged by white ants, and so forth. Our girls made no complaints, whatsoever, about the inconveniences. On the contrary, they offered to raise enough money to have the chairs of the auditorium made. How we rejoiced in using them last year at our Christmas concert!

"Young people everywhere welcome Christianity today as they never have before. The door is widely opened, even in the Government schools. . . . But 99% of my people are not reached yet! How we should forward the work of the Church of Christ in China in order that more would be saved! . . . We need Christianity to give us the right kind of philosophy of life and Christian spirit in doing things.

"With your continued help and prayer, I hope that I shall live a better and more useful life for His sake." . . .

FAR EAST DEPUTATION

S. Franklin Mack, director, Division of Education and Information, The Board of Foreign Missions, and chairman of the World Radio Committee of the Foreign Missions Conference, left on January 26 with Everett C. Parker, director of the Joint Religious Radio Committee, for a tour of the Orient and Middle East. They will survey what is now being done and planned in the field of Christian broadcasting and audio-visual education and evangelism in China, Japan, Korea, Siam, Burma, the Philippines, India, and Egypt, and will find out what opportunities there are for co-operative participation in program development on the part of home churches.

OUTREACH

(Formerly WOMEN AND MISSIONS)

Signs for Our Times

PETER K. EMMONS

JESUS ONCE CRITICIZED THE CHURCH LEADERS of his day in these words, "You know how to interpret the face of the heaven, but you cannot interpret the signs of the times."

Well, this past summer as I flew across the world to Korea and Japan, it seemed to me that I discovered in our experiences some very definite and meaningful "signs of our times." I went out as one of a group of representatives of our Presbyterian Church to participate in the work of a joint deputation from the Foreign Missions Conference of North America. We spent the month of July in Korea and the month of August in Japan, leaving New York City on June 23, and returning on September 2.

We had many experiences of great significance in the work of the Church in those lands, but I want to share with you just four which I have carried home with me as precious symbols of the spiritual reality which underlies and undergirds this work in our world today—four "signs of our times."

First of all, flying by the Northwest Airlines on what they call the "Great Circle Route," we left Minneapolis, Minn., on Tuesday morning, June 24, at about eight o'clock and, after stopping at Seattle, Washington, for about two hours while they refueled our plane, we arrived at Anchorage, Alaska, at about nine o'clock that evening. We were taken from the airport into the city and after putting our things in our rooms and getting some supper we went out to take a walk at about eleven o'clock at night and were amazed to find the sun still shining brightly. We found the Presbyterian Church, and there had a nice visit with the director of religious education, Miss Glenn. At midnight as we started back to our hotel the sun was just dipping behind the horizon and

we realized that we were in the land of the midnight sun.

There is the first of my cherished symbols—the first sign for our times—a clear shining at midnight! Truly, time after time throughout our journey we were reminded that our world of today is at the midnight hour. But we need not be afraid, for in Jesus Christ there is the Sun of Righteousness and that Sun never sets. There is a clear shining at midnight for our world.

The second of my symbols came to us the next night as at the end of another 1400-mile hop we approached the tiny island of Shemya, in the middle of the Pacific Ocean. Shemya is only three miles long and two miles wide and the clouds and fog had shrouded it completely. How could our pilots and navigators ever hope to find this little speck of mud in the midst of the mighty Pacific? The answer is found in the three magic letters, G. C. A., which, being interpreted, mean "Ground Control Approach." As we came into the vicinity of that little island the man at the radar station on the ground picked us up in his "scopes." By radio communication the pilot of our plane gave himself and his plane over completely to the control of this man on the ground. Through this miracle of modern science, he could tell within inches the exact position of our plane and therefore could tell our pilot exactly what to do to bring the wheels of our landing gear to touch the earth at the exact spot on the end of the runway. That is G. C. A., Ground Control Approach, and it almost guarantees a safe landing, no matter how thick the clouds and fog—if the pilot will commit himself completely to the Ground Control and obey orders.

This is my second symbol, the second sign



Reading from top to bottom: Dr. P. K. Emmons, Miss Ruth Williams, Dr. Henry G. Bovenkerk, and Dr. Herrick B. Young

for our times. The fog is down across our world. The clouds hang thick and lowering and danger lurks in the darkness on every side. There is only one safe course to follow and all else means disaster. But thanks be to God, we have a never-failing Ground Control Approach in Jesus Christ. If we will only turn ourselves over completely to Him, a safe landing is guaranteed.

The third symbol came to us as we approached our final destination in the troubled and confused land of Korea. We were flying across the Japan Sea from Tokyo to Seoul and once more the weather had closed in so that as we flew above the clouds we seemed to be in a world apart. Then suddenly as we approached the shores there was a rift in the low-hanging clouds and we caught our first glimpse of the land of Korea through a perfect rainbow. The brightness of the afternoon sun shining through the murky mists of the clouds had transformed them into God's rainbow of promise for that land and for all lands. We took it as an omen for our visit, a sign for our times.

Unquestionably the clouds hang dark and lowering over Korea, as over so much of our

world today. But above all of the clouds still shines the glory of God's unquenchable light, and as it strikes upon earth's gloom there is spread before us the bow of promise of a new and better day.

One other symbol I carried away with me from this brief but revealing visit to these lands of creative confusion. I found it again as we traveled by air over the war-stricken areas of what was the Empire of Japan. We had heard about it many times during the weeks we spent there. We had seen many pictures of it in water colors and lacquer and silver and brass, for it is the favorite subject of all Japanese art. But we had never even caught a glimpse of it; it was always shrouded in the low-hanging summer mists. Then, on that last afternoon our plane rose from the Haneda Airport and, after circling around over the city of Tokyo as in a graceful bow of fond farewell, we simply climbed up through that low-lying mist. There standing in its majestic beauty above the clouds where it had stood all the while for those who were high enough to see was the mighty giant of the ages, Fujiyama, or as the Japanese almost affectionately call it, "Fujisan." When I saw it I thought, "What a fitting and meaningful symbol of the Japan of our day and the days to come!—the burned-out fury of a once terrifying and destructive volcano now become a thing of beauty for the whole world to enjoy."

I believe this will truly describe the new Japan, which in the Providence of God is arising out of the wreckage of war—the burned-out fury of the cruel militarism of the past rising above all the present low-lying mists of suffering and sorrow to stand transformed by the Grace of God and the power of Truth into a mighty monument of Christian democracy to be a blessing for all the world.

These are the "signs for our times" which I have seen as I have tried to interpret the circumstances of our world in terms of God's eternal reality. They are there for all to see, if we have the eyes to see them.

Extract from Syria News Letter

"Excavation has begun for the new Frances Irwin Auditorium and Science Building at the Junior College for Women." This building in Beirut was made possible by the gifts of women's organizations in 1944-45. All friends of this outstanding institution will rejoice that construction is under way. Miss Irwin was the first principal of the College. (July 30, 1947)

Mrs. H. H. Underwood
Chosen Christian University
Seoul, Korea

September 1947

Dear Friends:

We returned missionaries are rather like grandparents overwhelmed as we watch a younger generation bring forth a baby a year! They are sturdy children but without clothes food or shelter. New church groups are born under trees, in private court yards, in factory sheds. The Church has nursery schools, trade schools, kindergardens, middle schools, seminaries, Bible institutes and student hostels. There is a Christian newspaper, a Christian museum; there are drives for purity, for better homes, for better health; there are literacy campaigns, temperance campaigns and evangelistic campaigns! How can they all be made to live, to grow, to develop?

Each of us can do only a little. Your gifts through me clothed 2400 people. National relief, this same year and also through your gifts to Church World Service and other agencies, clothed and fed four million!! National relief cares for repatriates as they enter South Korea. It maintains refugee camps, feeding stations, orphanages. It has neither the equipment nor the personell for individual help. Families with homes-even "homes" in caves or dugouts-are on their way toward independence and self-support. Many of these were helped by your gifts and by supplies given me from public relief. The speedy rehabilitation of families in South Korea is amazing. Of some Five Million who have entered South Korea since August 1945 more than three million are already integrated into society. The seventy families I helped in White Stone are now all self-supporting and twelve more families have come in, been helped and now have work. Teachers, preachers, skilled technicians get back into society even more quickly. Many of our neighbors who reached here in May are now in a position to put their children into school.

As public relief dwarfs mine so the Koreans over top our work. The Women's Patriotic Society has social and literacy centres in every county in South Korea, 48 centres in Seoul. They publish "The Women's Daily" for the newly literate. Melissa Kim, an aged B. A. from an American college organized the "Clean Seoul Volunteers". These women secured DDT and demonstrated its use. They found sanitary arrangements in dug-outs and caves revolting so they provided the essentials for collecting filth and arranged for its removal. They wheedled truck drivers into picking up garbage on evenings and holidays. This rather unpleasant "baby" will be adopted by the Seoul Sanitary Department as soon as more equipment can be secured. "Altrusa" (a women's Rotary club) has been organized and the Women's Bureau is busy. Church women have volunteered to make the winter clothing for eighteen orphanages in Seoul. They continue to visit to comfort, to help. Lack of transportation, housing, fuel, clothing seem to spur them on rather than discourage them.

Old established work: Christian Literature Society, Bible Society, WCTU, YM and YWCA, Ewha, Severance, chosen Christian University are gradually getting more solidly on their feet. The Chosen Christian University opened this week with some 1200 students among them the first women students to share its oppertunities! Our president Dr. George L. Paik will be with you in America this winter. I wish that you might meet Mrs. Paik also but their four sons need her care here. All here are heartbroken that Dr. Rhedes still strong, capable and greatly needed is past seventy and so foaced to retire. Horace Grant and Joan are now in the mission, Horace Grant has joined the C. C. U. staff. Joan is editor of the "Korea Mission Field" and secretary of Seoul Station, so with young Horace at a lively four years she will have little time for language study. We are delighted that Joan's father Mr. Davidson is to be with them this winter. My own teaching is doubled this year: I have 200 students three days a week.

Every letter asks about my needs, about Korean needs. I am grateful. My immediate needs are for paper, notebooks, pencils for my classes. I very much want the "Reader's Digest" for recent months. There are 70 in my smallest class!! Please send air-mail. All Korea needs clothing, sewing materials, towels, soap, food seems under control. We can well be proud of the splendid work of the United States and of Koreans for their success in feeding this country. Clothes are coming in but so far not in sufficient quantity.

The delegatuon from our Presbyterian Board spent an active month in Korea. They admired our Korean progery, gave advice and promised help. The Korea mission will be re-established upon their return to New York. They drafted plans for getting Korean leaders and students to America for training. They were a shot in the arm for us. Their attitude toward our worries was "These are the happiest days of your life", our attitude with problems of food and clothes, with burdens of scattered interests and efforts is "How can these children be made into worth while adults?"

We are both too busy, too busied about many things to do any of them well-so please forgive us for the letters we should write As I address your envelope, it is with loving gratitude for a friend like you.

Devotedly,

Ethel Underwood

Mar. 1947

H. H. Underwood
Office of Military Governor
USAMGIK APO 235-2
PM San Francisco, Cal.
March—1947

Dear Friends :

Easter greetings from Korea! Winter is past and with the spring comes hope for a better year. Christ is risen indeed!

In spite of inflation, political divisions and economic troubles our Christian institutions survive and struggle on and the zeal of the Church increases. I know and can tell little of the whole picture in farming or in economies but I know of cotton from Korean fields made into cloth and into clothing; of mulberry trees, cut down during the war, that are growing again and promising more Korean silk; I know that the hemp crop takes fertilizer but that somehow thousands of yards of tough "grass-cloth" is ready for summer clothing. I know that wool from sheep from Australia has been spun into yarn and knitted into mittens and socks. Not yet nearly enough of anything but "more this year" is the expectation and hope of farmers, silk-growers, textile workers, the hope of all. We all hope that the Military Government laws against the use of scarce food products for the production of alcoholic beverages will be still better enforced this year. It really seems as though the food situation in Korea is fairly well in hand. Fats and sugars are most scarce and all prices are unbelievably high but few if any will actually starve in Korea.

Public relief under Military Government has been excellent but the industry, ingenuity and self-control of many of the repatriates should have full credit. Packages from America have helped much wherever they have gone. Through this home alone there have gone out suits of clothing to more than 1600 persons besides shoes and overcoats to many. Nearly 15,000 spools of precious thread with needles, machine needles, safety pins and soap have also gone where they seemed most needed. It has been a blessed service and I want to thank each one who has helped to keep me supplied.

APO mailing of packages is a special service for Americans serving overseas and is a courtesy extended to missionaries. It *cannot* (and ought not to) be used for general relief, no matter how great the need. International Postal service was opened last July and you can send 11 lb relief pkgs to me through the regular mail addressed c/o Chosen Christian University, Seoul Korea. When writing by all means write me at APO 235-2 unless there are inclosures for unauthorized persons. Despite confusing regulations and despite a freak storm in which several thousand saek of mail were lost most pkgs got through.

Sixteen hundred suits may be a lot but there are almost 2,000,000 repatriates alone! Clothing will be scarce next winter too. Wrap up that old overcoat or warm snow-suit and send it along (with moth-balls we dont need moths!) and I will have them cleaned and repaired.

Help for our work is coming. Five Methodist women workers and three S. Presbyterian wives are here now. More workers are sailing or waiting to sail. The mechanics of living, of helping each other so that we may help our Korean friends will gradually straighten out. We already feel the thrill of a new day! Christ is Risen and His Light is shining clearer.

Sincerely

Ethel and Horace Underwood

Mrs. Edward Adams
Miss Gerda O. Bergman
Rev. and Mrs. Archibald Campbell
Mrs. Archibald G. Fletcher
Mr. and Mrs. John F. Genso

Miss Olga C. Johnson
Mrs. Henry W. Lampe
Miss Edna M. Lawrence
Mrs. Frederick S. Miller

The following are scheduled to sail on the "New World Victory" from San Francisco, California, on March 9, 1947:

Rev. George J. Adams
Dr. DeWitt S. Lowe

Since there have been a number of requests for the address of the members of the Mission now on the field, we are giving this information below:

In Mission Service

Rev. Edward Adams, 99th M.G. Group, APO 6-1, c/o Postmaster, San Francisco, California
Dr. William N. Blair, 99th M.G. Group, APO 6-1, c/o Postmaster, San Francisco, Calif.
Rev. Roscoe C. Coen, Headquarters USAMGIK, Chaplains' Office, APO 235, c/o Postmaster, San Francisco, California
Dr. Archibald G. Fletcher, Headquarters USAMGIK, Chaplains' Office, APO 235-2.
% Postmaster, San Francisco, California
Dr. Henry W. Lampe, Hq. 17th Infantry, APO 7, c/o Postmaster, San Francisco, California
Dr. Harry A. Rhodes, Headquarters USAMGIK, Chaplains' Office, APO 235-2 % Postmaster, San Francisco, California
Rev. Harold Voelkel, (Civilian Presbyterian Mission) 71 Military Government, Company, Det. 3, APO 6-1, % Postmaster, San Francisco, Calif.

In Government Service

Mr. and Mrs. Dexter N. Lutz, Civilian Employee, U.S. Army, USAMGIK, Dept. Agr., APO 235-2, c/o Postmaster, San Francisco, California
Miss Edith G. Myers
Miss Ella J. Sharrocks, Bureau of Public Health, 97th Military Government Group, APO 235, c/o Postmaster, San Francisco, California
Dr. Roy K. Smith, 70th MG HQ Co., APO 6-MO, c/o Postmaster, San Francisco, California
Lt. and Mrs. Horace G. Underwood, Department of Education, Headquarters, USAMGIK, APO 235, c/o Postmaster, San Francisco, California
Dr. and Mrs. Horace H. Underwood, Office of Military Governor, USAMGIK, APO 235-2, c/o Postmaster, San Francisco, California

We rejoice in the return of these missionaries. As time goes on and conditions make it possible, we hope that a larger number may be able to resume their service on the field.

Sincerely yours,
J. L. Hooper

The Presbyterian Board of Foreign Missions

Mrs. Henry W. Lampe
Ch'ongju, Korea
June 23, 1947

Dear Friends:

Some hae meat and canna eat
And some wad eat as cannat,
But we hae meat and we can eat,
Sae lot the Lord be thankit.

So let the Lord be thankit, indeed, not only for food that we have in plenty, but for homes in which to live, for friends here, for friends in U.S. who are praying for us and for Korea, for work to do, and for that precious freedom that America takes as a matter of course, freedom to worship God.

March 7th saw the transport Gen. E. T. Collins steaming out of Seattle with 250 "dependents" aboard, bound for Japan and Korea. There were eleven of us missionaries, Mr. and Mrs. John F. Genso, Mr. and Mrs. A. Campbell, Mrs. F. S. Miller, Mrs. A. G. Fletcher, Miss Olga Johnson, Miss Gerda Bergman, Miss Edna Lawrence, and me. The trip was the roughest I've ever experienced. We were three days late getting into Yokohama and lay there in the harbor for five days on account of engine trouble. Those five days were full of interest. I won't try to describe the pitiful bombed streets of Japan - all you've read is true. The apathy of the people, the absence of that cockiness to which we were accustomed, the shabby clothes, the lack of the "Rising Sun" flaunting itself over every building, were noticeable. But here and there, in the debris, were brave little garden patches, harbingers of the days when all the land will bloom again.

At last, the morning before Easter, we steamed into Inchun Harbor, and there on the dock were the husbands of three of us women. We were in Ch'ongju by midnight, and 5:30 on Easter morning saw us climbing a hill overlooking the city. As we climbed, it was thrilling to hear the trumpet strains of "Lo, in the Grave He Lay."

Our Mission Station here is used as headquarters for the 17th Infantry. The Bible Institute is "Command Post," the hospital serves as billet for the junior officers, Col. Groiner's family occupies one residence, the staff officers the second, the third houses the Red Cross girls upstairs and officers' mess on the first floor, while Mrs. Miller, Dr. Lampe and I live in the fourth. Our house had been used as a broadcasting station and was in very bad condition; closets, cupboards and some partitions torn out, windows broken or missing, the plumbing gone, and all, dirty beyond belief. Dr. Lampe, with the help of the army, had done a great deal to restore it, and waited for our coming to redecorate it. Now that paint, wallpaper and floor finishing have come we hope to be spic and span soon, thanks to the army, for its help.

When Dr. Lampe was in Seoul, he met our Young Po, the last cook we had in Syen Chun, desperately in need of a job. One of our men resigned, so we wired to Young Po to come. After we left Syen Chun he had been doing evangelistic work for the Presbytery. The Japanese beat him cruelly, probably because of his association with us. After V-J Day, the Korean communists beat him 'til he was unconscious for three hours and ill for three months. When he heard that the communists were after him again he sent his family to his mother in the country and slipped across the border. Last week Young Po arrived, accompanied by his wife and four children. His mother felt she could no longer keep the family and told them to leave. Bravo little Ki Yu started out to find her husband. To cross the border by the route she took, she had to walk for thirty miles, over mountain roads mostly by night. She carried her six months baby on her

back, all the possessions she was able to bring on her head, and led the seven year old girl by the hand, while the twelve year old boy carried little three year old sister on his back. They were in a refugee camp five days before they contacted Young Po. Now they are in the servants' quarters, rested and happy. Clothing that you sent fitted them out, and I wish you could have seen them, spic and span, ready for church on Sunday morning.

This compound has a very beautiful location, topping a low hill, surrounded by valleys on every side, with four ranges of mountains in the distance, showing all the lovely shades of blue and purple at sunset. Most of the shrubs and perennials were taken from the compound, and many of the trees were cut, but even so, it is in much better condition than those in Seoul. We have a fine garden, have done some replanting and the lawn shows promise.

As for the people, the faces are very different from those in Japan. Here, below the 38th degree, there is hope of building up the country with the help of the U.S. The friends we meet speak with great appreciation of the Military Government. The Korean Governor of this province, Mr. Yun Ha Young, was one of the prominent Presbyterian ministers from the north. He is a graduate of Princeton Seminary. He says the Koreans should go along with the U.S. Military Government, cooperate in every possible way and learn all they can from it. There are many who would like to put him out of office, because he is a Christian, a northerner, and "more American than Korean." He realizes this and told us how he was almost forced to take this office. He feels that the country needs Christian leadership in politics as well as the Church and as long as God lets him stay in office he will do his best.

On the street and in the churches one sees neatly dressed people, that is, for the most part, and thinks that perhaps the Koreans are not as badly off as we have been led to believe; but we have learned that that neat suit may be the only one a person has. The need is really desperate. Dr. Lampe had disposed of most of the things I had sent him before I came, and I have given out the rest and the summer weight clothing I brought. I packed away the winter weight clothing 'til fall as the need will be greater then. A Bible woman will come from some church with a list of the most needy, giving age and sex, then Mrs. Miller and I go through the piles on the guest room beds, and make up bundles of clothing, soap, needles, thread, safety pins, etc. During the month of May alone, 36,000 refugees slipped across the border, bringing only what they could carry, so we look forward to a desperate winter. We can no longer get bundles up to 70 lbs. sent to our A.P.O. number, but packages, up to 11 lbs. plainly marked "RELIEF" may be sent to our civilian address. Clean clothing of all sorts, yard goods, pieces of cloth, shoes and stockings, needles, thread, (figured flour sacks are wonderful), safety pins, etc. will be welcome. I found it a good idea to sew up a bundle firmly in a piece of cloth and avoid paying postage on wrapping. When you take out the winter clothing for fall, you'll say, "I might have known that suit would be too small for Johnny this fall. That just goes to show I was meant to send it to Mrs. Lampe!"

One day there was a knock at my door; the woman who stood there looked familiar but I couldn't place her. She smiled and said, "You don't remember me, But I fed your oldest daughter her bottle." She was Cheng Pyong Mo, who earned her way through school in my self help department, in Syen Chun. Later she took nurses training and a mid-wife course in Sovereance Hospital, went to Sin Wi Ju where she was very successful. She owned three houses and enough rice land to bring her 300 bags a year (a man is considered fairly comfortable if he has 40). When the Russians came they confiscated it all. She made her way to Seoul to look for work. Near the border she went out to the beach where it was possible to cross a dangerous stretch of seven miles, between tides (third highest in the world). She made it, but washed up on the shore were bodies of

Mrs. Henry W. Lampe - Korea

-3-

many who tried and failed. Feeling sure she could support them, she went back after her seventy-four year old mother and fourteen year old daughter. She was caught going back across the border, and put in jail for a week. That did not deter her and she has returned, this time by a mountain road, hiring a man to carry her mother on his back over the difficult stretch. But --- the hospital staff has been cut 30% so she has no work yet and it is up to Mrs. Lampe to find some for her.

The wife of one of our local pastors was another of my students. Some of you have heard her story - how she ran away to escape a heathen marriage. When her husband came here their oldest son was ill, so the family stayed behind. After the lad died, Keng Young Ai started out with the two daughters of 14 and 9 years. They walked miles and miles after leaving the Railroad. She paid one man Won 3,000 to carry the little girl who was ill, and a third Won 5,000 to lead them over a mountain road that the Russians did not know, sometimes across rivers up to their knees - but finally they reached Ch'ongju. Pastor Kim had been in one small dark room, so we gave them permission to live in one of our servants' quarters. Within a few days an elder from a northern church, with his wife and five children descended upon him and are still there! When we objected, Kim said, "But they are my friends; they have no place to go, I can't put them out."

Down by the river there is a settlement of twenty-five black tents, where the refugees assigned to this province are cared for. Military Government has twelve such camps, some caring for thousands. Uncle Sam is feeding those folk more nourishing food than some of them have ever had. I saw cases and cases of corned beef, bacon, beans, etc. The rice ration is mixed with wheat and the refugees are not enthusiastic over that for a Korean likes to make rice his main dish and regards other food as extras. A family usually stays in a camp about two weeks, during which time it has daily medical care and good food. Then the men are sent out to jobs; a silk mill had just sent in a request for 150 workers. Twenty-five families had been sent to raise the level of some government land, which had been flooded every year. This land will be given to them for their own.

With every good wish for you all,

YOUR representative in Korea,

Ruth Heydon Lampe

Ruth Heydon Lampe

KOREA - JAPAN LETTER #7

Yumoto, Japan
August 23, 1947

Dear Friends:-

Fortunately there is a gap of several hours between the conclusion of the section of the conference dealing with problems of the church and the beginning of the educational section of the conference. There were about one hundred Japanese Christian leaders here for the first half, including representatives of each of the eighteen districts of the United Christian Church of Japan as well as the departmental leaders and presidents of the Christian colleges. For the second half about half of the original group stays on, but in place of the pastors from the provinces, deans and leading Christian professors are being substituted for the final half of the week.

One of the most valuable parts of the conference is the opportunity it offers for "after hour" comparing of notes by the members of the deputation who have been covering various parts of Japan during the past three weeks. The informal mealtime conversation with the Japanese delegates, whom we have seen in their local settings, is most rewarding. The ton of food for the week's conference was purchased in America and shipped out by freight. The undernourished Japanese, many of whom have not had three meals a day for a long time, are the most appreciative of both the physical and the spiritual stimulus they are receiving.

An earlier letter referred to the physical malnutrition that haunts these people. The missionaries present met with the members of the joint deputation last evening to approve unanimously an action drafted by Dr. Sam Franklin, professor of Social Ethics in the Seminary, which calls on American Christians to use their influence with our government to provide a sizeable loan or some other means to put Japan's economic life back into running order. We ask your help in this.

Dr. Emmons reports a most interesting trip to the north. Leaving Tokyo with Mrs. Brooks of the Methodist Board, and Dr. Kriote of the Evangelical and Reformed Board, this segment of the Joint Deputation went first of all to Sendai. Here one of the finest girls' schools in Japan is located. It lost seven out of its nine buildings during the war, but has moved ahead to erect temporary quarters so that it is providing Christian education for 1400 girls instead of 600 as before the war. This school has specialized in music and Dr. Emmons found its graduates providing leadership in church and school music all through the north.

Their next stop was Hirosaki, where their visit very happily coincided with a visit by the emperor. As a result of the youngsters in the school there being assembled to greet the emperor, the deputation was able to see not only the school with its full complement of pupils and teachers but also to get a good view and closeup pictures of the emperor, who is trying to be very democratic these days.

Sapporo, where our Hokusei Jo Gakuin is located was the northernmost objective. No missionary is stationed there at present, although the Japanese Christians are eager for such assistance. As a result the three members of the deputation were entertained in the homes of three Japanese Christians. All three have had their large homes commandeered by the American military government and are living in their small secondary houses. Dr. Emmons was entertained at the home of Dr. and Mrs. Arima. He is a noted physician who was away on a series of consultations. It was a wonderful treat to be in the home with the three fine sons, the married daughter and her five children. Their spirit of faith and hope was illustrated by the table conversation of one of the boys to his sister. He commented on the fact that the bag of food Dr. Emmons had brought was just another illustration of how time after time they had been

fed when they really did not know where food would come from. The Japanese people are provided with ration cards. They stand in long queues to receive food. At present the ration is eighteen days behind schedule and they come back empty handed time after time, only to have some unexpected windfall tide them over until the next ration does come through.

Rev. Onomura, the pastor of the large church in Sapporo is said to have the largest congregations in Japan. When one hears of what he went through during the war one understands why people come to listen to his message. The police arrested him then because he would not say that he gave allegiance to the emperor above Jesus Christ. For four months he was kept in a prison cell six feet by nine feet, with an open toilet in the floor, no windows except a tiny slit for air at the top, and very little to eat.

At Sapporo the deputation visited the remarkable dairy and agricultural school operated by three Christian laymen. The Japanese founder of this project went to America to study agriculture years ago. In addition to studying at Ames, Iowa, he spent several years working on a Wisconsin dairy farm. He sent his son, who now is the manager, not only to study in America, but also in Denmark. A thriving dairy business which now included the manufacture of penicillin as well as butter and cheese is the result. But the activities of these Japanese Christian business men is not limited to dairying. They have a prosperous brickyard where they are turning out large quantities of drainage tile and brick, and have an agricultural training project which is quite unique. Centered around the school buildings, in a radius of half a mile, are nine farm houses. Each is big enough to accommodate thirty boys and a faculty family. Each farm is a self-supporting unit and the group learns by doing as well as in theory. This project urgently requests two young missionary couples. They suggest one man trained in animal husbandry whose wife would be a graduate in home economics. Since the rural part of Japan is where the majority of the people live and where the least missionary work has been done it seems like a wonderful opportunity.

The fourth stop of this section of the Joint Deputation was at Hakodate, where Dr. Emmons had a chance to renew his acquaintance with Dr. Kagawa. They were classmates at Princeton Seminary. Dr. Kagawa feels very strongly that Christians should be as aware as are the communists that the real future of Japan lies in its 12,000 villages and 1,500 towns rather than in its 210 cities. He is untiringly going up and down Japan preaching the Christian Gospel. He told Dr. Emmons that during the past month at his meetings 18,000 Christian decision cards had been signed. Dr. Kagawa had kept the original dates of the planning conference with the deputation, but has been unable to come here to Yumoto because of long standing engagements in the north for evangelistic meetings. He continues to be a power for Christ in Japan.

Meanwhile Miss Williams was visiting the hospitals and dispensaries of Tokyo, Yokohama, and Osaka, and spending several days with Miss Helen Palmer at Wilmina School in Osaka. This is one of the most remarkable of our Presbyterian mission institutions. After the bombings only one building remained. The faculty, all of whom are Christians, borrowed money and bought lumber before prices went up to the present astronomical figure. These Christian teachers believe so much in their school that they are spending their entire summer vacation this year using this lumber to build additional buildings. Mr. Bovenkerk and Dr. Young had been south to the island of Kyushu, visiting various places en route, and arriving in the Kobe-Osaka-Kyoto area to join forces with other members of the Joint Deputation for significant regional meetings in this densely populated region. Miss Williams also shared in the meetings in this area.

Next Tuesday evening we all return to Tokyo for the final days of our visit to Japan. We have an appointment to see General MacArthur at 7 p.m. on the 28th and

the prime minister on the 30th. The emperor is out of Tokyo so we will be unable to have an audience with him, as had been anticipated. The Deputation will work on its conclusions so that Dr. Emmons, Mr. Bovenkerk, Miss Brooks and Dr. Cost can take them back when they fly to New York on September 1. The same day Miss Williams and Dr. Young fly to Shanghai. Miss Williams will spend a month in China while Dr. Young will have a fortnight there and a week in the Philippine Islands before returning to New York. This is, therefore the final letter. It has been a rich experience which we hope we may be able to share with you all during the months ahead.

The problems of Korea and Japan have some similarities but many differences. It is difficult to summarize them in a few sentences. Certainly in both countries one feels a tremendous urgency about presenting the Christian message. One is struck by the number of young people in both countries who form the largest part of the congregations at our churches. In Japan for years the young people had been taught to be ready to give their lives for the emperor. Now they are seeking something to make life worth living. We must not fail to present the pertinency of the Risen Christ in the months ahead in every possible way.

Sincerely yours,

Ruth C. Williams
Peter K. Emmons
Henry G. Bovenkerk
Herrick B. Young

Keep this too

NUMERICAL LIST OF RADICALS

	10	20	30	40	50	60	70	80	90	100	110	120	130	140	150	160	170	180	190	200	210	
0	儿	勺	口 ⁽³⁾	冫	巾	彳	方	毋	月	生	矛	糸	肉	艸	谷	辛	阜	音	彭	麻	齊	0
1	⁽¹⁾ 一	入	匕	寸	干	⁽⁴⁾ 心	无	比	片	用	矢	^乍 岳	臣	虎	豆	辰	隶	頁	門	⁽¹²⁾ 黃	⁽¹⁵⁾ 齒	1
2	丨	八	冫	小	幺	^小 戈	日	毛	牙	田	石	网	自	虫	豕	疋	佳	風	鬯	黍	龍	2
3	、	冂	匕	士	广	戶	日	氏	牛	疋	示	^四 羊	至	血	豸	^之 邑	雨	飛	鬲	黑	龜	3
4	ノ	冂	十	夕	廾	手	月	气	犬	疒	肉	羽	白	行	貝	酉	青	食	鬼	黽	龠	4
5	乙	乚	卜	夂	井	支	木	水	⁽⁵⁾ 玄	死	禾	老	舌	衣	赤	采	非	首	魚	鼈		5
6	丿	几	冂	夕	弋	支	欠	火	玉	白	穴	而	舛	冫	走	里	面	香	鳥	鼎		6
7	二	冂	厂	大	弓	文	止	爪	瓜	皮	立	耒	舟	見	足	金	革	馬	鹵	鼓		7
8	土	刀	厶	女	工	斗	斤	父	瓦	皿	竹	耳	艮	角	身	長	韋	骨	鹿	鼠		8
9	人	力	又	子	己	斤	彳	彳	甘	日	米	聿	色	言	車	門	韭	高	麥	鼻		9
	9	19	29	39	49	59	69	79	89	99	109	119	129	139	149	159	169	179	189	199	209	

GENERAL INFORMATION

List of Radicals

Table of radicals categorized by stroke count: 1 Stroke, 2 Strokes, 3 Strokes, 4 Strokes, 5 Strokes, 6 Strokes, 7 Strokes, 8 Strokes, 9 Strokes, 10 Strokes, 11 Strokes, 12 Strokes.

Handwritten notes in Korean and Chinese characters providing additional information or corrections for the radicals listed.

Table of radicals with their corresponding Pinyin and English meanings, continuing from the general list.

Handwritten notes in Korean and Chinese characters for the second table of radicals.

Vertical handwritten notes in Korean and Chinese characters on the far left margin.

Table of radicals with Pinyin and English meanings, including characters like Po, Pai, P'ie, Min, Mu, etc.

Handwritten notes in Korean and Chinese characters for the third table of radicals.

Table of radicals with Pinyin and English meanings, including characters like Tsu, Shen, Ch'e, Hsun, etc.

Handwritten notes in Korean and Chinese characters for the fourth table of radicals.

Table of radicals with Pinyin and English meanings, including characters like Hei, Chih, Meng, Ting, Ku, etc.

Handwritten notes in Korean and Chinese characters for the fifth table of radicals.

Large handwritten note in English: 'Those marked with X before the numeral are whole characters in the New Testament. Please keep this sheet. The Korean dictionary to which I had access in S. F. did not give any name to Radical # 71. The Koreans could not give me the name. Other materials will be sent you by L.H. Snyder, Apartado 50, Marianas, Habana, Cuba. Please forward them to Mrs. E. Lundquist, 108 180th St., Seattle, Wash.'

First lesson mailed Dec. 4, 1945

Please forward lessons as soon as possible after copying and checking

In case of change of address, please notify Mr. Snyder and me. J. H. Leathers, Mary...

LETTER FROM REV. WILLIAM C. KERR

Tokyo, Japan
January 11, 1947

Dear Dr. Reischauer:

The New Year is well under way. According to Japanese reckoning, we can call it three years since the end of the war, though it actually is less than a year and a half. People who have just arrived are still struck by the ravages of war, but to us who have been here for some time there are abundant evidences of healing. The recent earthquake and tidal wave seemed just a little too much for a country which has already suffered so much; but Japan is taking that, too, in its stride. The food situation is still serious, but not critical as it was last year. When the matter of reparations has been settled, the people will be able to take stock and start on the real job of reconstruction. While there are still uncertainties in this matter, it is only to be expected that business and industry should mark time, although much increase in production is needed. Fears are expressed here and there at home that the spirit of revenge is governing policies out here. That is not what I see. I see rather a realization that Japan must be enabled to stand on her own feet, not only for her own sake but for the sake of the rest of the world.

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LETTER FROM REV. WILLIAM C. KERR

Tokyo, Japan
January 11, 1947

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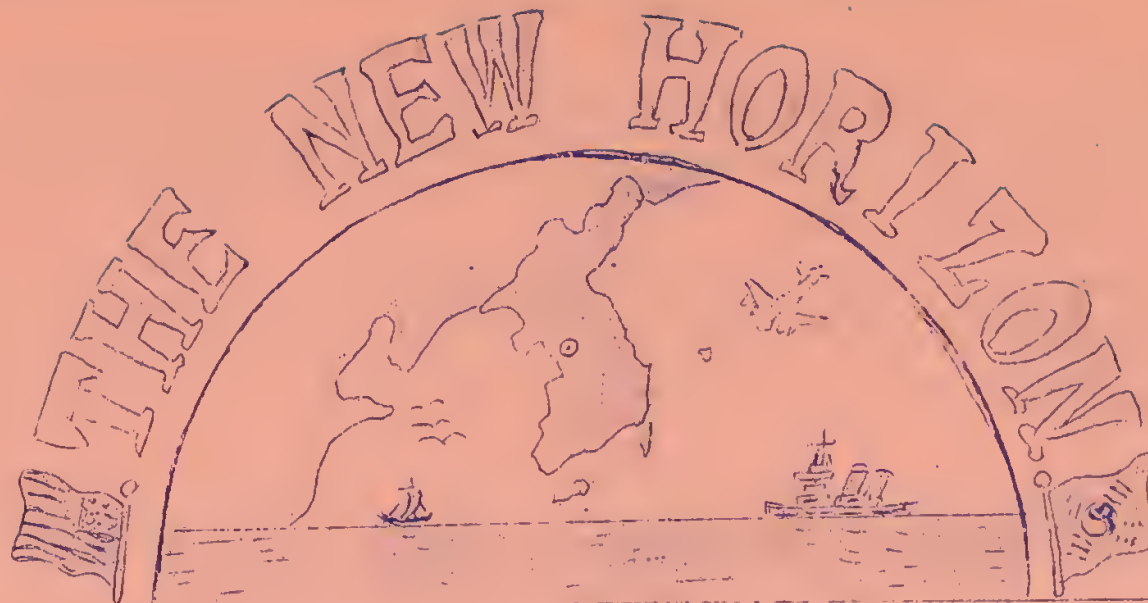
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NC. I. FEBRUARY, 1947

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Published Occasionally By
 THE INSTITUTE OF KOREAN ALPHABET REFORMATION IN AMERICA
 P.O.Box 361, MADISON, New Jersey, U. S. A.

(I) ON CHRISTENING OUR CIRCULAR

This pamphlet is the 8th number of the publication of our Horizontal Spelling movement which started early last spring. But from now on, we are going to Christen our pamphlets with a good name, "The New Horizon." The Bible says, "A good name is better than precious ointment" (Ecc.7:1); and John Heywood's collection of English Proverbs says, "He that hath an ill name is half hanged."

So, you see, to have a good name is quite a blessing. Besides, to give a name - good or bad - to an object is one of the "Musts" in our daily life. The first thing after the Creation of the world, the First Man, Adam did was to give a name to every living being of the God's world. Therefore, to have a name is not only a good thing, but is also a necessary thing, because "names are the marks of things"(Nomina sunt notae rerum.)

But our motive of giving a new name to our pamphlets is not only because it is a good thing or a necessary thing, but chiefly because it is our sincere prayer and slogan - a prayer for a New Horizon, that is, a scientific culture, a streamlined modern civilization - for the New Korea !

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(II) REVISED FINAL KEYBOARD DESIGN

Since our "Second Report" had been publicized, many experts made very valuable suggestions on the Korean typewriter keyboard design for its perfection, and we felt compelled to revise the design of keyboard as the diagram shown below. Further more, we were strongly advised by the experts of the Remington Rand Incorporation to revise the keyboard design which we announced to be the final one in our Second Report. At first, we did not like to make any change on the design which we had already announced to be the final one, but soon we saw the necessity of revising it for some other reasons as well. Some of our Advisors, experts and leading educationists in Korea also urged us to abandon the idea of inserting any Chinese character in the Korean keyboard. These suggestions were not only very logical, but also their urge was so strong that we felt the necessity of revising the keyboard. And chiefly following the Remington company's suggestions, we have revised it as follows:-



(III) CHIEF ADVANTAGES OF THE REVISED KEYBOARD

- (a) All of the Korean letters are located in the lower cases; and all of the English letters are in the upper cases, so that in typing, one may avoid the trouble of shifting the carriage up and down, which is the most annoying thing.
- (b) By giving up our previous idea of substituting the six Korean letters U, I, H, T, L, O, for the identical English letters, we can give each of them their own original proper shapes as beautiful as they should be, without making them look like a Chinese boy putting on oddly sized American Relief clothes.

(2)

(c) Since every English letter is located exactly in the same key as is in the American typewriter without any exception, in typing English, one would almost feel as if he were using an American standard machine.

(d) In spite of all these seeming changes there is no change in the design of the consonantal arrangement which is the main characteristic feature of the keyboard and about which it was already well explained in our "Second Report". Therefore, as far as the main portion of the keyboard design is concerned, it is intact and is just same as that in the "Second Report."

(IV) ENTHUSIASM SHOWN IN ADVANCE ORDERS

In response to our experimental advertisement in the "Second Report" of the new Horizontal Spelling Korean Typewriter which is still in the making, many people have sent in their advance orders for the new machine. The number of orders is about 4 or 5 times as many as we had expected. Even before the machine is neither manufactured, nor on the display, people are so enthusiastic about this indispensable means of our cultural advancement that the number of orders we have received so far - although it is not very many - has surpassed the total number of the old Korean typewriters (2 kinds of them put together) sold during these twenty to thirty years' period. Such an overwhelming enthusiasm for the new cultural machine encourages us very much, and we sincerely thank those who have made advance orders. However, as we have said before, on account of the skilled labor shortage, and also owing to the fact that the chief of the Export Division of the company had been travelling in South America for three months (now back), the manufacturing of the machine takes a longer time than we expected, but we are hoping that it may appear on the market as soon as possible.

Regarding further orders, although there will be no more promise of price reductions, we would like to make a suggestion that the number of the machines to be manufactured for the first round may not be large enough to supply all the demands which will surely rise with a surprising number when the machine actually appears on the market, it would be advantageous for those who make the order in advance (without sending money), because he who orders it first, will get the machine first.

(V) LIST OF NEWLY ADDED ADVISORS

- PROF. HYON PAI CHOI (최현배):- The head of the Text-book Editing Division of the A.M.G. in Korea; and the author of "The Korean Grammar" (우리말본), the best book of its kind in Korea.
- PROF. EDGAR S. BRIGHMAN :- A world-famous philosopher and theologian in Boston University.
- PRESIDENT HELEN KIM (김활란):- The President of Ewha Women's University in Korea; and the first woman PH.D. in Korea.
- DR. ALLICE R. APPENZELLER :- Former President of Ewha College in Seoul, Korea; and the first American Missionary born in Korea.
- MR. WON SOON LEE (리원순):- The President of Korean-American Trading Company (in New York City).
- MR. YOUNG HAN CHOO (추영한):- The editor and publisher of "The Korean Open Letter" (공개편지).
- MRS. SANG P. SURH (서성순):- The Chairman of the Korean Ladies' Association in New York City.
- MR. STANLEY D. CHOY (최창수):- A Technical Assistant to the USAMG in Korea.

(ADVISORS ALREADY ANNOUNCED) (in the Second Report)

DR. FRANK C. LAUBACH : REV. KYUNG SUN LEE: DR. O. R. AVISON: DR. HOMER B. HULBERT: DR. CHANGSOON KIM: DR. GEORGE M. MCCUNE: MRS. A.K. JENSEN: MR. SUNGSOO WHANG: REV. DR. E.H. MILLER: MRS. J. F. GENSO: MR. NEW ILHAN: REV. ARCHIBALD CAMPBELL: MR. C.H. MINOR: MISS THOMAS MARY: MR. K. BERNARD KIM: MRS. K. BERNARD KIM: MR. WONNICK LEIGH: MISS MARION L. CONFOY: REV. DR. C.F. PERNHEISEL: DR. WYUNG R. CHOI: REV. CHARLES A. SAUER: REV. EDWARD ADAMS: MRS. EDWARD ADAMS: MR. ARTHUR Y. PARK: PRESIDENT JOHN A. MACKAY: MR. INSUNG CHUN: DR. FLORENCE J. MURRAY: REV. CHAN HO MIN: REV. DOO WHA LIM: MR. CHIN HA CHOY: MR. KIE HONG HANN: MR. CHANG MO LIM: MR. ILYUP CHOOH: DR. JOHN L. BOOTS: MRS. JOHN L. BOOTS: REV. DR. E.J.O. FRASER: REV. DR. A. KRISTIAN JENSEN: MR. RICHARD Y. HONG

(A REPORT TO THE ADVISORS ONLY) :- Regarding the subject matter of "Pioneer Membership" about which we asked for your opinion some time ago, although there have been several advisors who gave us good advices, the majority is silent about it. So, we think it would be better to put it off indefinitely.

And we thank those Advisors who have sent us good advices, and also to those who have kept silent, because we believe "Silence" is also a kind of answer, which may be interpreted as a taciturn approval, or an indifference, or a mild disapproval, according to the circumstances.

(VI) WHAT IS THE NEW STANDARD VOCABULARY ?

The language of Korean people is a most expressive, artistic and playful one in the world. As far as the richness, variety and exquisiteness in the vocabulary of expressive adverbs and adjectives are concerned, there is no language in the world which can cope with Korean language for the matter. For example, in describing a colorful object, the English language which is known as the most versatile one would use the words like, "motley, spotty, speckled, pearly, iridescent, poly-chromatic, many-colored, prismatically hued, marbled, or pepper and salt." All of these words are very heavy, chunky, big words expressed materialistically without any agility and delicacy. But in Korean language, it will be expressed so exquisitely, playfully and versatilely with a slight change of each vowel and consonant as follows:-

"아롱아롱, 알롱알롱, 아로롱아로롱, 알록알록, 아로록아로록, 알락알락, 알쌍알쌍, 아롱다롱, 알롱알롱, 아로롱아로롱, 알록알록, 아로록아로록, 알락알락, 알쌍알쌍, 어롱어롱, 얼롱얼롱, 어루롱어루롱, 얼록얼록, 얼루롱얼루롱, 얼쌍얼쌍, 어롱더롱, 얼롱덜롱, 어루롱더루롱, 얼록덜록, 얼루롱덜루롱, 얼쌍덜쌍"

etc.

(cf. A COLLECTION OF KOREAN STANDARD VOCABULARY, p. 107)
 ("조선어 표준말 모음", publ. by Korean Language Ass'n)

On the top of that, all the English expressions mentioned above also are to be found in Korean language, mostly in the written style. In other words, Korean language has both the heavy and agile words capable of describing things substantially as well as functionally, while the Western language lacks the latter.

To use all of these nearly 50 different words and many other literary phrases for one or two objects of the same kind may seem to be too exuberant or unnecessary and difficult to learn, but quite on the contrary, to a native Korean, they are so simple and distinctive one from another that as if they were phonetic pictures, each sound of the different word gives a specific expression about the size, shape, intensity, loveliness or ugliness etc. of the object as well as about the subjective feeling.

So, it is quite true that in such an exuberant versatility and hair-splitting exquisiteness of expressions, Korean language has no match in any other language in the world. And of course, that we have such a rich variety of expressions in our language is something to be proud of, but at the same time, we must know that we have something to be ashamed of in our language, too.

That is, there are too many synonyms of unnecessary variety. For example: in saying a "hook" in Korean, we have the following variety which does not help the expression with clarity and taste:— 갈구리, 갈고리, 갈꾸리, 갈꼬리, 갈구지, 갈곡지, 갈포랑이, 갈꾸랑이, 갈꼬장이, 갈꼭장이, and so forth.

And some Korean says "Father" 아버지, and another says 아바지, and still another says 아부지.

The word "Middle" is said in Korean in the following variety and about half a dozen more agreeable variety:— 가운데, 가운데, 가온대, or 가온대.

Such an anarchism of words is still rampant all over the kingdom of Korean literature.

Grieving over such a confusion of Korean vocabulary, the Korean Language Association (조선어학회) established a special committee called "THE KOREAN STANDARD VOCABULARY RESEARCH COMMITTEE" (조선어 표준어사정위원회) and prepared a manuscript of a collection of the standard vocabulary. Then, early in January 1935, the association held the first conference at On-yang Hot-spring to examine the material, and there selected 16 persons to revise it. Then again in August, 1935, they held the second conference of the kind at Bong-whang-gahk, near Seoul, where again they elected 28 persons to revise it further.

Then finally, in July and August, 1936, they held the third conference in In-chun to discuss over the prepared material, and there again they chose eleven persons to make the final revision of it.

In preparing the material, they had consulted over five hundred educationists, writers religious workers and linguists all over the country. And at the final conference, there attended 73 members representing each Province, to take the vote. In order to make the current language used by the majority of the middle class inhabitants of Seoul the standard, they chose the voting members in the following proportion:—

- 37 from Gyung-gi Province (26 of which being Seoul natives);
- 36 from each of the remaining 12 Provinces;
- 73 in total.

So, we must take our hats off before the Korean Language Association for their diligent and hard work like this, many other brilliant works done for the advancement of Korean culture, despite of the Japanese oppression and persecution (Some of the members died in Jap prisons.) Now, as this standard vocabulary is authorized by the Education Department of the military government in Korea, and from now on, in all authentic Korean writings this standard vocabulary alone is going to be used, it is a most urgent matter of importance for every intellectual Korean to master the newly authorized standard vocabulary as soon as possible.

But it is not so easy to memorize all the words, especially for all the Koreans who were not born in or around Seoul. It will take a long time to train the general public to master it completely. Nevertheless, since we know it is a necessary cup to take up, the sooner we learn it, the better we will be.

So, we would like to show some examples of the most frequently used words. In the following examples, the first words alone are the standard words, and the rest of them are to be treated as incorrect or obsolete or uneducated people's broken Korean.

그치다 (to stop) (그치다, 곤치다,
 끈치다, 끈치다, 끈이다)

곧 (soon) (곧)

곳 (Place) (곳)

세다 (to count) (헤다, 헤다)

재 (No...) (재)

가리키다 (to point) (가리키다,
 가르치다)

가르치다 (to teach) (가라치다,
 가르치다)

야기 (Baby) (애기)

내리다 (to put down) (나리다,
 내리우다, 내리우다)

테리다 (to hit) (타리다, 테리다)

재미 (Fun) (자미)

아버지 (Father) (아바지, 나부지)

어머니 (mother) (어라니, 너무니)

...는 (post position) (는, 는)

말씀 (talk) (말씀, 말씀, 말씀)

반드시 (must) (반다시, 반듯디,
 반드시)

스스로 (by itself) (스사로, 스스로)

드디어 (finally) (드대여, 드되여)

어디 (where) (어대, 어되, 어디)

소리 (Sound) (소리)

...에게 (to...) (의게)

예쁘다 (pretty) (이쁘다, 이쁘다,
 어여쁘다, 예쁘다, 어여쁘다)

나중 (final) (나중, 내중, 낭중,
 내중, 약중, 양중, 야중, 양중)

너무 (too...) (닐무, 님어, 너러너로)

도무지 (at all) (도로지, 도로지, 도지)

모두 (altogether) (모다, 모도)

아무리 (no matter how) (아무리)

만큼 ((or) much) (만큼, 만큼, 만큼,
 만큼, 만큼, 만치, 마칠, 마칠, 만큼)

왜 (why?) (우)

하여금 (let...) (하여금, 하여금, 하여금)

입맞추다 (to kiss) (입맞추다,
 입맞추다, 입맞추다)

부터 (from) (부터, 부터, 부터)

기쁘다 (glad) (기쁘다, 기쁘다)

하늘 (Heaven) (하날, 하날,
 한물, 하늘)

오늘 (to-day) (오늘, 오늘, 오늘)

마지막 (last) (라즈막)

마침 (just when) (맞춤, 맞춤,
 맞춤, 맞춤, 맞춤, 맞춤)

일찍이 (early) (일찍이)

도끼 (axe) (독기)

이미 (already) (이리, 이미)

땅 (earth) (따)

기어이 (surely...) (기어히, 기어히, 기어히)

차라리 (rather) (차라히, 차라히)

가까이 (closely) (가까히, 가까이, 가까이)

개미 (ant) (개아미, 개아미)

가볍다 (light) (가벼웁다, 가벼웁다)

가로되 (... says) (가라대, 갈아대,
 가르대, 갈르되)

도리어 (on the contrary) (도러혀,
 풀이어, 되려, 뵈더, 뵈더)

돼지 (pig) (도야지, 돌)

무슨 (what...) (무삼)

싸우다 (to fight) (싸호다)

아이 (boy) (아희, 아해)

여우 (fox) (여호, 여위)

이름 (name) (일름)

그런으로 (therefore) (그럼으로, 그런으로)

일글 (king) (임군, 인군)
괜찮다 (not bad) (관제치않다)

여태 (still) (임태, 임태까지)
배우다 (to learn) (배호다, 배다)

(CLOSELY RESEMBLING WORDS)

The following words of each group are closely resembling each other, and yet, the meaning of each word is not exactly the same as the other. Therefore, all of them are treated as standard words:-

{ 깨다 (to wake, iv.)
깨우다 (to let wake, tv.)
깨이다 (to be waken, Pass. voice)

{ 모으다 (to collect, t.v.)
모이다 (to get together, iv.)

{ 큰말 (nonsensical talk)
큰사설 (" long talk)
큰소리 (dreamy talk)

{ 비치다 (to shine, iv.)
비추다 (to shine upon, tv.)
비취다 (to be shone upon, pass. v.)

{ 거짓말 (a lie)
가짓말 (a little lie)
헛말 (a false humour)

{ 조금 (a little)
조끔 (just a little)
하얗다 (to look white)
허얗다 (to look white and big)

{ 다 (all)
모두 (altogether)
몰수이 (every number.)
죄다 (every piece)
모조리 (all one by one)
망그리 (all in a bunch)

{ 혼자 (alone)
홀로 (lonely)

{ 두드러다 (to knock)
두들기다 (to beat)
뚜들기다 (to beat hard)

(ABBREVIATED WORDS)

The following groups of words are some examples showing how the first word of each group is abbreviated:-

{ 꾸이다- (to lend)
| 꾸이다-

{ 거기 (there)
| 거기

{ 처음 (for the first time)
| 처음

{ 아이 (boy)
| 아이

{ 아니하다 (not to do)
| 안하다

{ 이즈음 (these days)
| 이즈음

초나흘날 (The fourth day of
the month)
초나흘날
나흘날
나흘

아무런거나 (in any way)
아뽕거나

(CHINESE WORDS)

The words came from Chinese characters are not to be written according to the original sounds of the ideograph, but to the colloquial sounds. For example:-

개인	(個人 , Individual;	not 개인)
일초	(一秒 , One second;	not 일모)
광고	(廣告 , Announcement,	not 광곡)
인쇄	(印刷 , Printing,	not 인살)
서명	(姓名 , Name,	not 시명)
제반	(諸般 , Various,	not 적반)
예비	(豫備 , Preparation,	not 여비)

(NOTE):- Those who want to study it further, please get a copy of "THE COLLECTION OF THE KOREAN STANDARD VOCABULARY" (사정판 조선어 표준말 모음), published by The Korean Language Association (조선어학회), 188 Chung-jin Dong, Seoul, Korea

(VII) NEW TEXT-BOOK FOR KOREAN ALPHABET
(According to Dr. Leach Method)

(A) VERY FEW HAVE MASTERED KOREAN ALPHABET BECAUSE IT IS TOO EASY TO BEGIN WITH, BUT TOO RICH AND EXQUISITE IN ITS VERSATILITY TO PERFECT IT.

It is well known that the Korean alphabet is so scientifically devised that it is easy to learn for every body, but it is not well known that it is so endlessly rich in its versatility and exquisiteness that very few Koreans use it correctly, exhaustively and most exquisitely. Allow us to prove this fact, by showing an example how even the highest ranking Korean linguists themselves very often make mistakes, and incorrectly and clumsily use this most exquisite intellectual weapon:-

(B) AN EXAMPLE OF A KOREAN DICTIONARY:- Not so long ago, very fortunately, I got hold of a very valuable book from Korea. It is a Korean dictionary of about two thousand pages of crown octavo size, 1942 edition. The completeness and its recency compel me to declare that it is THE best one, at least, one of the best Korean dictionaries I have ever seen. The author is such an expert in the phonetics that he has marked every word with accents. For example: the word, "비단" (silk cloth) has the accent on the first syllable "비", while the same spelling word "비단" (not only that...) has it on the last syllable "단". The word "중동" (仲冬, November by the lunar calendar) has the accent on the first syllable, but the word "중시조" (中始祖, the middle ancestor) has it on the second; and the word "중생대" (中生代, Mesozoic) has it on the last syllable. The author must have spent a tremendous time, energy, and brain in doing such a magnificent work, which rightly demands every Korean's respect and admiration. Besides, the author is so phonetically minded that he also clarifies every phonetically confusing word by giving a correct pronunciation. For example: he points out that we read "문자" (文字, letters) as "문자", and not as it is written; and that we pronounce the word "상소리" (vulgar tongue) as "상소리"; and "상밥" (床飯, a full course meal of rice) as "상밥", etc. As a matter of fact, the Korean Language Association also has corrected such a phonetical confusion by establishing a rule of "The Between Sound 'ㅅ'", in the Revised Edition of the Unified Korean Alphabet (개정한 한글맞춤법 통일안, June, 1940), but it is not complete, and it needs further corrections. Of course, in every language, such a Euphonic confusion of pronunciation is rather a common aspect, but in a ^{language} Korean which is blessed with a most scientific alphabet should not imitate those defective examples of other languages. Our author, apparently being sensitive against such imperfections of the writing, points out every such case by showing its real pronunciation in a bracket.

These things and many other characteristic achievements shown in this dictionary, attract our affection and admiration so strongly that many times I have felt like to kiss the book. So, by now, our readers may readily see what a phonetic expert the author of the said dictionary must be.

(C) EXPERT'S MISTAKES:- In spite of all such great achievements, our author handles the most exquisite intellectual weapon - the alphabet - very loosely, carelessly, and almost absurdly. For example: he spells the English word, "Santaclause" as "산타클로스"; and the word, "Escape" as "에스케이프"; "oversharp" as "에버샤프", and the word "Almormel" as "에버너말", etc. Oh, what an insult to the Alphabet! What an intellectual crime to the Great King Sejong!

But our author is not the only criminal of our alphabetical violations. Such intellectual crimes of phonetical negligence and incorrect spelling are committed by almost every high ranking intellectual Korean at present, nothing to say about the general public.

In the above mentioned examples, the word "산타클로스" must be written correctly as "산타클로이스" (or "산타클로이스" for convenience sake); and the term "에스케이프" must be written as "에스케이프";

"에버샹드" must be "에이버샹드", and "에버너갈" should be spelled correctly as "에버너갈". By the way, at this juncture, some one might raise a question about the new symbol of "o" as not a real Korean alphabet. In fact, most of Koreans think as such is a new symbol, but believe me, it was used by the originators of our alphabet. For example: in the transliteration of the "Hong-zeo Alphabet" (洪致在譯, A.D.1375), the pronunciation of the Chinese character "非" was written in Korean as "뵤" (same as "F" sound in English); and that of "叢" as "뵤" (same as "F" sound in English); and also it had even a new double consonant "ㅎㅎ" for the pronunciation of the character "ϕ" which is an excellent symbol for the foreign pronunciation like "ϕ" sound in Greek; "CH" sound in German, and "洪" sound in Chinese. We believe, every one who reads this article, by this time, is convinced of the fact that our alphabet has an endlessly rich variety, and also the fact that how carelessly and ignorantly most of us misuse this omnipotent phonetical magic wand which is endowed in our hands!

(D) SELF-COMPLACENCY (as the root of ignorance)

Well, then, what is the main cause of such a shameful intellectual blunder which every Korean commits every day, everywhere, and yet, without even knowing that he is blundering? According to our careful examination, the very root of evil which allures every intellectual Korean into a miserable illiterate on the phonetical accuracy is SELF-COMPLACENCY. In other words, the Korean alphabet is so easy to learn in the beginning that after a few hours or a few days' study on it everybody thinks he knows everything about it, while he is not. Then, he kicks the teacher out of the window, and assumes a know-all. Progress terminates here! Nobody even feels the necessity of spending time on any further study of the alphabet. Nobody is surprised by the fact that Korea has never had a single copy of a scientific text-book for the Korean alphabet. "Surface scratch" is the universal method of teaching the alphabet in Korea, and this is how almost every Korean falls in victim to a phonetical illiterate!

I remember a very impressive joke made by a Japanese professor of Pedagogical History when I was in his class at Tokyo long time ago. A student asked him why is it that all the great pedagogues are from Europe. He retorted jokingly and said, "Because Europeans are so dumb that without a very skillful method of education they can not learn any." Of course, no body took it at its face-value. That joke, however, reveals a very surprising truth that a dumb hard-worker is more successful than a self-complacent genius, as the tortoise beat the hare in the Aesop's Fables. Koreans, like that self-complacent hare, have never tried to learn the alphabet scientifically, correctly and thoroughly, under the impression that it is so easy that it needs no method of any such. Now, what is the result of it? Examine one hundred Koreans' letters, and you will find that more than 95 of them are mis-spellers!! What a tragedy!

(E) NEW SCIENTIFIC TEXT-BOOK IS NEEDED

It is our strong conviction that the new Korea needs a scientific text-book for her most marvellous alphabet. Fortunately, Dr. Frank C. Laubach, the world's greatest leader of literary movement at the present time, who has been teaching about one hundred different languages and alphabets to the illiterate natives all over the world, has become to be interested in the Korean cultural movement, and he asked us to write a text-book of the Korean alphabet in accordance with his own method, to be used for the illiterate Korean adults. After four or five months' hard work under his supervision, we have finished the manuscript of a new text-book called, "THE STREAMLINED KOREAN ALPHABET" (According to Dr. Laubach Method). Some of the interesting features of this new book are as follows:-

(A) VISUAL METHOD:- In accordance with Dr. Laubach Method, this book has adopted a visual method, or direct education system by using 250 pictures for the key letters of the detailed alphabet chart so that the student may not forget the sound of the letter by the aid of the picture attached to it.

(B) CHART-BOOK AND EXERCISE-BOOK:- This book is divided into two separate copies: one is the CHART-BOOK (about 20 pages), and the other is the EXERCISE-BOOK (about 60 pages by Ms.) so that the learner may refer to the charts back and forth as freely as possible.

(C) STANDARD VOCABULARY & UNIFIED SPELLING:- All the words used in this ^{book} are chosen from the new standard vocabulary (표준어), and also it has adopted the newly authorized and unified Historical Spelling system (한글 신철자법) which is used in all the new text-books and is going to be used in all the public and private writings. Therefore, this book may be helpful not only to the beginners of the alphabet, but also to every Korean who wants to know the new standard vocabulary and the unified spelling system.

(D) SIMPLEST POSSIBLE WORDS:- In accordance with Dr. Laubach method, we have chosen the simplest possible words for the 250 pictures, and also in order to attract the learner's interest, we have used in it the most practical, rhythmical, and humorous words and sentences in a very systematic way.

(E) SCIENTIFICALLY ARRANGED STEP-BY-STEP METHOD:- We took a great care and pain not only in choosing the best fitting words out of the dictionaries and other new writings, but also in arranging them in such a way that in the exercise of each lesson the student may never find any strange, irregular, new syllabic letter which is not introduced in the present or previous picture charts. In other words, all the words and sentences used in the exercise book are so completely consistent with the gradual progress of the picture charts that every and all the syllabic letters in the identical lessons are constructed only with those syllabaries which are familiar to the student already. So, there is no intrusion of any strange character which would surprise the student and would cause him to annoy the teacher for its explanation. Such a step-by-step arrangement of the alphabet is really a painstaking job. The technic of it is something like a mother who is dangling a toy in a not-too-far-not-too-close distance from her baby in order to make her walk step by step. There should be no jump or somersault! So, in this book, at the beginning of every lesson, there is a self-explanatory picture chart which gives the learner those necessary key letters' sounds; then upon these known letters, the words are built; and then again making use of these already known picture words, the key letters, and the newly built words, the interesting Sentence Practice, and the Picture Exercise. Therefore, if a student is smart enough, he would not need any teacher at all, until he comes to the Lesson XV from which lesson on, the closed syllables are taught.

(F) NEW ORDER OF ALPHABET: SAME AS "HOON-MIN JUNG-EUM"'S ORIGINAL:- A most revolutionary step which is taken in this book is that this new book does not follow the conventional ㅏ, ㅑ, ㅓ, ㅕ, ㅗ, ㅛ, ㅜ, ㅠ, ㅡ, ㅣ order of the alphabet, which is not the original order but a later scholar's poorly changed one. This book introduces a most scientific order of the alphabet which is suggested by Dr. Laubach. But please, be surprised with me! The new order of our alphabet which is suggested by Dr. Laubach, the greatest modern leader of the world literacy movement, is exactly the same one as the Great King Sejong and other originators of our alphabet, in principle! The 14 consonants are arranged in five groups according to the phonetic principle, i.e., the Open, Categorical, Sibilant, Lingual, and Labial (ㅇ, ㄱ, ㅋ, ㆁ; ㄷ, ㅌ, ㄴ; ㄹ; ㅂ, ㅍ, ㅃ, ㅍ, ㅍ, ㅍ, ㅍ; ㅈ, ㅊ, ㅉ, ㅊ, ㅊ, ㅊ, ㅊ, ㅊ). The order of the vowels also is arranged in accordance with the principle of phonetics, - starting with the most fundamental and simplest ones, it develops step by step according to the order of their complexity. (ㅡ, ㅣ, ㅏ, ㅑ, ㅓ, ㅕ, ㅗ, ㅛ, ㅜ, ㅠ, ㅡ, ㅣ);

This article was written 35 years ago, and is now not only out of print, but in possession of a very few persons. The contents of the article cover the following wide variety of important topics and many others:-

The Chinese origin¹ and the English translation of "Hoon-min Jung-cum" (訓民正音); History of the alphabet; Its relation with Tai-geuk (太極) and Pahl-gwai (八卦), the Korean flag design; On "Hong-moo Jung-woon" (洪武正韻), the Chinese alphabet; Its relation with Sanscrit; About "Ryong-bi Uh-chun-ga" (龍傳歌), a poem written by the alphabet originators; About "Moon-hun Bi-go" (文獻備考), the Korean encyclopedia; On the theory of "The Five-notes of Music" (宮商角徵羽); About "Ee-doo" (東宮), the oldest Korean alphabet; About Hong Yang-ho's theory (洪良浩); Lee Soo-gwang's theory (李時光); and Shin Gyung-joon's (申景濤) explanatory chart (訓民正音圖), etc. Also this article contains 14 diagraphical illustrations which are very hard to get.

Since this article is so interesting and valuable, I would feel guilty, if I did not let the public know about it. As a matter of fact, to speak my own heart, I wish I could reprint many thousands of copies of it and distribute to every reader of our circular free of charge, but, at present, as such is beyond me. So, the next best I could do is to make a tentative announcement about its possible reprinting under the following conditions, because to distribute such an article would not only widen the knowledge of Korean alphabet, but it would be, to some degree, paying honour to the late Dr. Gale, one of the great missionary scholars:- We would fix the price of one order as one dollar, which may mean for one copy or more than one copy depending on the response of this letter; then if the number of orders in response to our circular is as enough as to cover the actual expenses, we will reprint it as soon as possible; but if not, we have to wait for some other chance. So, if you wish to have a copy of it, please drop me a post-card. By the way, it would be an excellent idea, if it is possible for you, to make more than one order and to distribute the extra copies to your friends, in honour of the late great Missionary!

(IX) HOW TO WRITE HORIZONTAL ALPHABET

After about a year's contemplation and study, we have just finished a short article on "HOW TO WRITE THE HORIZONTAL KOREAN ALPHABET", but we can not publicize it here in detail, because our Korean typewriter is not ready yet, and without the machine we can not show the examples as effectively as it should be. However, in the hope that some of our readers may make a study of it, criticize it and may formulate a better idea about it, we wish to mention here some of the highlights of the article.

There are, at least, eleven possible ways of writing the horizontal Korean alphabet, but we would like to recommend the public to use any of the following three particular styles, namely: #1, or, #2, or, #10. The eleven possible ways are as follows:-

(1) TRANSITION (or TEMPORARY) FORM (From #1 to #6)

(#1):- Conventional spelling; each syllable is separately grouped; and the "C" consonant is used as usual.

(#2):- Conventional spelling; each word is grouped separately; and the "O" consonant is used as usual.

***** (#1) and (#2) are based upon the conventional spelling system (종래식철자법)

(#3):- Historical spelling; Syllable grouping; "O" as usual.
 (#4):- " " ; Word grouping; " " "
 ***(#3) and (#4) are based upon the unified Historical spelling(한글신철자법).

(#5):- Phonetic spelling; Syllable grouping; "O" as usual.
 (#6):- " " ; Word grouping; " " "
 ***(#5) and (#6) are based upon the Phonetic spelling system(문음식철자법).

(II) FINAL (or PERMANENT) FORM (From #7 to #11)

(#7):- Conv. spel.; word group; "O" is eliminated except as final "ng".
 (of. Mr. Wonnick Leigh's printed slip of the Lord's Prayer, inserted)
 (#8):- Historical spel.; Word group; "O" eliminated except as "ng".
 (#9):- Phonetical spelling; " " ; " " " " "
 **(#10):- HARMONIOUS SPELLING; WORD GROUPING; "O" IS PARTLY USED.
 (#11):- Harmonious spelling; " " " " "C" is eliminated.

*** * * * * *

WHAT IS THE HARMONIOUS FORM (#10) ?

The HARMONIOUS Form of spelling(#10) consists of twelve main points, and some of the high lights of them are as follows:-

(1) It is based upon a harmonious principle of PHONETIC ACCURACY, and SIMPLICITY; GRAMMATIC CLARITY; and CONVENTIONAL FAMILIARITY.

(2) Although "O" is eliminated in the middle of a word excepting as representing "NG" sound, it is retained at the beginning of a word as a perfunctory consonant for the sake of a conventional familiarity and beauty.

(3) The revised principle called the "BETWEEN SOUND 'ㄹ'" in the unified spelling system(개정판 한글맞춤법 통일안, pp.27-29) is carried out in our Harmonious Form so completely and thoroughly that it allows no exception, for the sake of the phonetical accuracy.

(4) This form recommends to use COMMAS and HYPHENS extensively for the sake of a quicker perception of a certain word or phrase or sentence.

(5) The Harmonious Form adopts the Unified Historical Spelling System (한글신철자법) which is now used in all the new text-books, but when it interferes with the phonetic accuracy, it has to be given up for the sake of the latter. Therefore, in our Harmonious Form, "ㅇ" finals are altogether eliminated because this particular consonant when used as a final, causes a phonetical inaccuracy, confusion and difficulty of learning it.

As for the detailed explanation about this HARMONIOUS FORM OF SPELLING, please wait until our Korean typewriter is manufactured. But in the mean time, we wish to urge every body, who is interested in our new project of formulating a most perfect horizontal form of writing, to make a study of how we should write in our future horizontal writings, and if possible, to send us as many remarks, suggestions, criticisms and encouragements about it, so that we may be able to formulate a most perfect, scientific form of horizontal writing with our joint study, as we have done before, for the design of the typewriter keyboard!

(X) ANNOUNCEMENTS

(1) TWO PRINTED SLIPS INSERTED:- We are inserting two printed slips in this pamphlet: one is Mr. Wonnick Leigh's "Lord's Prayer" printed in a Horizontal spelling system. We are very grateful to Mr. Leigh for his great works for Korea's cultural cause, by inventing the first Korean typewriter, by editing one of the earliest English-Korean dictionaries (partially printed), and by devising such an advanced system of writing as early as in 1925. We are very much indebted to Mr. Leigh for his suggestions, inspirations and co-operation given to us in many ways.

And the other printed slip is of an advertisement about a Korean map published by the KOREAN AFFAIRS INSTITUTE. But we are sorry to say that as there are no more than 300 slips available, most of our readers can not see it except only those 300 readers who, by chance, will happen to find that ad. in this pamphlet. The main content of it is that this map was printed as late as 1945; with a cross index of Romanized Korean and Japanese names of the places; consisting of 17 pages, in three colors; 8 3/8 by 12 inches in size; but it is so devised that the pages are to be cut out to make a wall map, if one wishes to do so. Price:-\$2.00. If you want to buy one, please send your check to Korean Affairs Institute, Inc., 1029 Vermont Ave., N.W., Washington 5, D.C.

(2) "GOLD IN KOREA":- We offer our hearty congratulations to Dr. William N. Blair for his new publication of a book titled "Gold in Korea." Although we have not yet had the pleasure of reading it, we are sure, it must be a very valuable book because we are told that it is an intimate account of Dr. Blair's 40 years' experience in Korea, and is a kaleidoscopic picture of the social situation of Korea during those tragic years. Price 75¢ (including postage). Publisher:- The Central Distributing Dept., of the Presbyterian Church in the U.S.A., 156 Fifth Ave., New York 10, N.Y.

(3) WEDDING CONGRATULATIONS!! We sincerely wish to offer a thousand congratulations and a million blessings to Mr. Stanley D. Choy (an advisor of our institute), and formerly, Miss Rok Sil Kim (Professor at Ewha Woman's University), for their happy wedding on Jan. 18, 1947, in Choon-chun, Korea !!

(4) HOME COMING :- We heartily welcome and congratulate Mr. Richard Y. Hong (Advisor of our institute), and Mr. David C. Kwak, for their safe and sound home-coming from Korea where they have been working for the U.S. Govt., and for Korea, and completing their full term of service, they are now back in the States for their happy reunion with their sweet homes and for their further study in preparation for their ambitious future projects !

(5) CLOTHES FOR KOREA ! Recently, we have received a letter from a friend of us in Washington, in which he said that many Americans returning from Korea have informed him of the fact that the clothing shortage in Korea is a serious problem, particularly during the long and cold winter of that country. We remember the fact that in some of the mountainous districts of Korea, it is not unusual to have a 30 below zero weather. But we see many New Yorkers shivering and say, "It's cold to-day," when the mercury slumbers quite comfortably way up-stairs of 30 above zero ! Let us have a heart and do something for those unhappy Koreans freezing to death. If you want to help them, please send some clothes, foods, money, or any relief items to the following persons or organizations. When you do so, please let us know about the items, quantity and the name of the receiver, so that we may make a general survey about the result:-

- (1) The Institute of Korean Alphabet Reformation; BOX 361, MADISON, New Jersey
- (2) Korean Affairs Institute; 1029 Vermont Ave., N.W., Washington 5, D.C.
- (3) Korean Church & Institute; 633 West 115, New York 25, N.Y.
- (4) The Rev. Dr. A. Kristian Jensen ; 34 Chung Dong, Seoul, Korea
- (5) Mrs. H. H. Underwood; c/o 34 Chung Dong, Seoul, Korea
- (6) Mrs. Minsoo Pai; ABC Bakery, 2-2 Jungnok Jong-ro, Seoul, Korea
- (7) To any Misssionary in Korea whom you know.
- (8) To any church or organization in the States, near to your place.

(1)

(NOTICE):- Do NOT send any package for Relief by AFO mail to Korea.

(2) Each package must not weigh over 11 pounds, and the length and girth combined not over 42 inches, to Korea.

(3) Only one package from one person to another in Korea, every week is allowed by the postal regulations.

(4) Make two lists of the items you send to Korea, and place one inside the package, and the other is to be written on the regular form of customs declaration, and to be tied to the outside of the package.

(5) The package must be marked conspicuously " GIFT PARCEL" and "RELIEF FOR KOREA."

(6) The postage is about 14 cents per pound.

**** * * * * *

(6) "FRIENDS-OF-EWHA CLUB":-

As you may know, Ewha Women's University is not only the only women's university in Korea at present, but she is the first and the best and the foremost center of female education of the highest degree in Korea. Now, she needs about two million dollars in order to carry on her most urgent and highly promising projects. Now, the Reverend and Mrs. Thomas Hopps, the Executive Secretaries for the campaign, have opened their office at 150 Fifth Ave., New York 11, N.Y. They are very much anxious of having as many as possible members of the " FRIENDS OF EWHA CLUB". Whoever makes a gift for Ewha from one dollar upto one million dollars gets the membership card from Mr. & Mrs. Hopps without any red tape, and becomes a friend of Ewha. The purpose of this club, which is not a formal organization, is five-fold:- (A) To receive and pass on news of Ewha; (B) To pray for Ewha; (C) To make Ewha's needs known and help in meeting them; (D) To find other friends and secure funds; and (E) To advise the Executive Secretaries of the possibilities of gifts or legacies for Ewha. So, if you are willing to help Ewha, please send your check to The Reverend and Mrs. Thomas Hopps right now, for "NOW" is the luckiest time...!

John Starr Kim

(John Starr Kim (김준성))

r.O.Box 361
MADISON? NEW JERSEY)

THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS

Mrs. H. W. Lampe
Ch'ongju, Korea
Sept. 13, 1948

Dear Friends,

The grains of sand in that section of the hour glass marked, "Last Term of Service in Korea", are rapidly slipping through the narrow opening to that marked, "Retired". It has been a wonderful privilege and pleasure to spend the greater part of our lives here in Korea, and we are grateful to you who have helped us in so many ways as well as to Him whose care has been so full and free all these years.

Dr. Lampe returned to Korea in the fall of 1946, as one of a committee to evaluate the work and to make recommendations for work, workers and property for the future. He was not able to return to Syen Chun, our former home in the north, as the Russians who are in control of Korea north of the thirty-eighth parallel refuse to allow missionaries to work there, so he came to Ch'ongju, the capital of North Choong Ch'ong Province.

For over a year after his arrival the troops of the Seventeenth Infantry were stationed here. Our Bible Institute served as Command Post, the hospital as Junior Officers' Quarters, three of the residences housed the commanding officer, the Senior Officers, Red Cross girls and Officers' Mess. The fourth, known as the "Cook House", was vacant and in a sad state of disrepair. Some of the officers told me that they held their noses when they passed it! That house was assigned to Dr. Lampe and the army was a great help in making it habitable. In the spring of 1947 Mrs. F. S. Miller and I joined Dr. Lampe. We came armed with paint, varnish, wax, wall paper, furniture, rugs, pictures, bathroom equipment, etc., etc., and after the use of much elbow grease and patience, we have one of the most attractive homes in the Mission.

The Korean General Assembly has not assigned pastoral oversight of certain churches to the missionaries, as in the past, but Dr. Lampe has not lacked work to do. He has done the pastoral work of several churches at the request of the pastor in charge, helped with services in others, conferred with pastors and leaders about policy and property, taught in the Bible Institute, acted as Chaplain of our forces for months at a time and spent many days and made countless trips to government offices to repossess this property, which had been sold by the Japanese to their provincial government, for the Mission.

We women were busy fixing up our home and seeing callers for the first few weeks. Mrs. Miller has been active in helping in churches, especially in children's work, in country Bible classes, ⁱⁿ teaching in the Bible Institute as well as in relief work. Most of my work has been along the lines of social service, receiving and distributing relief clothing and running a milk station. Friends from home have sent hundreds of bundles of clothing and last winter we received two carloads of clothing from Church World Service. If I believed in transmigration of souls I'd be sure that having put in time handling second hand clothing in this life I'd be advanced to the status of a dealer in new clothing in the next! Requests came in from all over the province and we helped Christian and heathen, alike. Key women from the Catholic, Episcopal, Holiness and Presbyterian churches worked together, and this association furthered the fellowship of Christians of all these denominations. Father

Kim, who heads a Catholic orphanage for girls, feels as welcome with requests for his little people as if he were a Presbyterian. Over two million refugees have come from north Korea, Manchuria, China and Japan, most of them empty handed, and it has been our privilege to help them. These people are received at refugee camps on the border on in the ports, where they are immunized for certain diseases, given medical care if needed, cleaned up after a fashion, and sent, by quota to the different provinces. Thousands have come here. During the first three months of this year Mrs. Miller and I personally made up bundles for seven thousand. There has been so little progress in manufacturing cloth, so little cotton raised, and so many new refugees this fall that we fear the need will be as great this year as last. The pathetic tales of these poor people would fill many books - families separated-mothers, children, fathers, dying enroute, babies born in caves, attractive girls carried off, etc., etc.,. Especially hard for us are the stories of our own people from Syen Chun and Dr. Lampe's country territory. Some heard, way up in the north, a report over the forbidden radio that "Nam Moksa" had come back, and they think if they can just get to him, he will solve all their problems.

Our milk station has been a great joy. We've had as many as eight hundred babies and small children, whose mothers, or sometimes, fathers come every fortnight for their supply of powdered milk. Getting enough tins to give out, in exchange for the empty ones returned is a problem. We've shamelessly begged from homes, from mess halls, and even asked for beer cans from service men's clubs! Several fine young women have come to wash cans, to fill them and a third day, to help with the distribution. It has been wonderful to watch the progress of the little folks and to hear the gratitude of the mothers. Now that fewer ships will be coming with army supplies, we wonder if we will continue to receive these blessings of milk and clothing.

All through the province new churches are springing up. Christians are hard pressed for funds for building. Last Sunday there was an announcement in the church we visited that the day before the session had bought the building in which they were meeting for 160,000 Won. It is a mere shell, an old school building, which will need as many more Won to put it in repair. The value of the Won is very low. It hasn't reached the fantastic figure of Chinese money, but the other day no one cared to claim the one Won bill I found on the porch floor. The women said it wasn't worth bothering about! Before the war most churches had their bells, organs and respectable pulpit furniture. Now, very few churches have bells, (the Japanese confiscated the old ones), only one church in this town of 60,000 has an organ, and the wabby desks and chairs that serve as pulpit furniture in country churches are pathetic.

In the fall of 1947 the tactical forces left Ch'ongju and the members of the Military Government advised their Korean counterparts. With the establishment of the Korean government on Aug. 15th of this year our Military Government became the 104th Civilian Affairs Detachment, and Sept. 13th the Commander, Col. Tague, received the parting salute of our service men as they left Ch'ongju. A few will remain for a short time to close the work. This departure is received in different ways. Some are frank to say they dread to see the American forces go - others are delighted. Korea has held her first election, chosen her assembly men, who in turn elected her first president, and is recognized as a democracy by most of the nations of the world. How she will maintain that democracy remains to be seen. We who have seen the greed and selfishness of heathendom realize that Christianity is the only hope for Korea.

We have had very pleasant relations with our "deponent families" and service men. To some of the "boys" our house has been "home in Korea". Many have been very helpful to us in our work. Some have come to know that missionaries are "just folks like anybody else".

I came back with a dream of an orphanage, but because of the difficulties of exchange, housing, etc., that dream didn't come true till recently. This week there will be the opening of the Ch'ongju Boys' Home, at present housed in a Japanese Buddhist temple, in charge of Mrs. H. J. Hill. I ask your prayers for this worthwhile work, and hope to have the opportunity to tell many of you about the boys, when I see you.

Some of you who are personal friends ask about our children.

Heydon, Mary, Mary Beth, Cordelia Ray are in Pensacola, where Heydon has resumed his work as chaplain at the Navy hospital. They are happy to be back at this work.

Willard, Charlotte, Mary Jo, Henry Willard, 3rd. (Hank) and Ruth Ellen serve a splendid congregation in Beatrice Nebraska.

Nathan, Velma and Tommy are at Hamilton Field, Calif. where Nathan is a Staff Sergeant.

Betty, and husband, Arlan McClurkin with son John are missionaries at the Agricultural Institute in Allahabad, India

Frances, with husband, Kedar Bryan, and Edwin, Anne and Jimmie are in Shanghai, where Kedar has a position with the Texas Oil Co.

Jim, Peggy, Roland and Alice Roberta (Robby) are in Alameda, Calif. Jim is a Navy pilot and has been making weekly trips to Honolulu on the Mars.

Molly has just graduated from Knox College, where she majored in Education.

At noon on the 28th, the day of our retirement, we will fly from Seoul to Shanghai, a four hour trip. We will be with our Bryan family at 2498 Hung Jao Road till the early part of November, when we will go onto be with our McClurkins in India. Our address there will be Agricultural Institute, Allahabad Christian College, Allahabad, U.P., India. When we land in the States, in March or April, Cordelia and Molly plan to meet us and we will drive hither and yon, visiting friends and relatives before settling down, probably in St. Louis. Letters sent to 5872 Maple Avenue, St. Louis 12, Missouri will always reach us.

We have realized the sustaining power of your prayers and appreciated your friendship. We hope to meet many of you this coming year. Now as the last grains of sand slip through, we say, "God bless you, every one".

Very sincerely,

(Mrs. Henry W.) Ruth Heydon Lampe

Mrs. F. S. Miller and Miss Minnie Davie will carry on the work of milk and clothing distribution. We hope your generosity will continue to manifest itself in bundles sent to them at "Presbyterian Mission, Ch'ongju, North Choong Chung Province, Korea".

19 October 1961

Note concerning Sorak-san Tour 28-29 October

A special tour to the East Coast and the magnificent Sorak-san area will take place on the weekend of 28-29 October.

Soraksan offers superb scenery and unspoiled natural beauty that can compete with the best anywhere in the world. The mountains themselves resemble the Rocky Mountains of Colorado for grandeur and breath-taking rock formations. The proximity of the East Sea, which is almost one continuous good beach with really white sand and crystal clear blue water, affords one the opportunity to spend a brief vacation enjoying both the mountains and ocean at the same time. Until 1950 this area, being north of the 38th parallel, was in North Korea. At the time of the armistice in 1953 this entire area was practically unknown even to most Koreans.

The Ministry of Transportation operates a comfortable Tourist Hotel at Sorak-san which has 10 Western-style twin bed rooms with private showers and four andol Korean style rooms.

We shall depart Seoul Yoido airfield (K-16) at 12:45 on Friday 27 October in a chartered KNA plane - arriving Kangnung at 1:45 p.m. A bus will be waiting at the airport to pick up the group and immediately leave for the mountains. The ride requires about three hours and is mostly along the colorful seaside.

We shall stay at the Tourist Hotel 3 nights, 27, 28, 29 October. The Hotel is located in the mountains in a beautiful setting so that those who want to relax don't have to walk at all. Strolls and hikes can be arranged to suit each individual. There should still be colored leaves.

On Monday morning after breakfast we'll leave for Kangnung arriving in time to take the regular flight back to Seoul, leaving Kangnung at 3:00 p.m. and arriving Yoido at 4:00 p.m. and Bando by 4:45.

Rates for tour (everything except beverages) are:

	Western style (2 to room)	Korean style (2 or more to room)
Members	\$42	\$39
Nonmembers	45	42

A bus will depart from KNA office (at main intersection on way to Capitol) at 11:45 a.m. and will pass by the Bando at 11:50 and Kimchi Kabana at 12:05. If you are planning to ride the bus please indicate on form below. If you go to the airport on your own please be there by 12:30 at the latest.

2 wall reconstructed on west edge of compound (w of school?)

June - Survey of 275 for Korea Calling.
James Robinson assoc. member of stat.

July. Study possibility of starting long school. LARA - what was J3
Sept Kuskin - Anders home - Caern - Then old house

Oct - Comm. to negotiate w Yum Dong Ch on site.
WCTU found a house to take ten age orphan girls with street ~~off~~ ~~off~~ ?
in H.H.H.

mention of new book a Teacher

Jan 1949 all. evangelistic funds for - funds 1 $\frac{1}{2}$ of 1948

Dec. Food lists to be sent to Juby -

Tak Kwang asked for a man for vocational training.
Other houses soon recovered.

Jan 1949 Committee for work as blind ment ned.

Person being reorganized. getting Chardon Park suggested.

Apr 1949 Yum Dong Ch site agreed on - to carry out 1941 agreement.

Miss Jensen - lettering.

Vaekkel assigned to be asst genl secy of rec.

meeting Methodist corp. - Person referred to Person Comtee.

corp w meth - Social center referred to Eva Com.

May - Jensen authorized to sign papers to let Yum Dong Ch build.

Sept 1949 Vaekkel Vice Manager of Person.

Dr Mackay's visit

Oct Chief of Police appoint sp detection of jet terrorists. other suggestions ^{and} ^{Person Hdy.}

meeting of Person - S.A. Joint Committee.

Sam Dunk Hotel - Vaekkel asked to help on it - was a director.

Feb 1950 Long school begins.

Mar Person suggestions finally out.

1951 June 13, 1951

Sept 24, 1953 allow Chung used garage for class room full Hdy, school

Leber visit Oct 26 - Nov 6

Jan 1954 UNICEF meet - fuel - the build. to give out. - ^{with} ^{meeting} to build 5.

Apr. Three travel - Army also turn: second copy.

May. Ration breakdown - Commission -

Since this departure interferes with lunch hour we can order lunch which will be served on the plane. If you want a lunch ordered let us know. There is a choice of Western or Korean. Cost \$1.00.

The mountains should be quite cool so bring along warm clothing. Also recommended: flashlight, suitable shoes for walking.

KNA would like to have passport numbers of participants.

If interested please reserve space now by completing form below, including deposit of \$20 (or 26,000 hwan) per person or full payment and handing or sending to:

1. Miss Grace Stone, Sp Svcs EUSA APO 301 Y 2293
2. Miss Roma Knee, USOM, AD/M-P USOM 370
3. Mrs Betty Graeber, USOM, TC-ED Y 4336
4. Miss Mary Birrer, American Embassy 2-7111 Ex 213
5. Mrs Margaret Davis, Post Engr 07 Engr Det Ascom APO 20 A, 2091
6. RAS office, 2-9141 Ex 223

To: Royal Asiatic Society

Date _____

Please reserve space for the following for the RAS tour to Sorsok-san, t ²⁶-30 October 1961.
27

Name	Membership	Western or Korean room preferred	Own lunch Korean lunch Western lunch	Own Transport Bus at Kimchi, KNA or Bando
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____

Passport Numbers:

Payment of _____ enclosed.

Signed

Mission History notes from Seoul Station Minute Book 1947-

Seoul station diary Aug 26, 1947

Mr Caen, Mrs Delmaster, Dr. Mrs Fletcher, Mr. Mrs Jones, Mrs Johnson,
Mr. Mrs Phillips, Mr. Mrs H. Underwood. at Caen billet.

Report from Emergency ExCom

1947

Sept 22 - report that NEC changing a $\frac{1}{2}$ Oct 15-17
normal class for Bible women ~~at~~ Oct 13-17

Letter from Foreign Missions Conference Group - Seoul, - what was it?

ExCom asks work station + making a 3-month basic supply of food to structured ^{needed}
group called Fellowship meeting - call monthly meetings, Presbyterian Friends meeting

Difficulty of erecting squatters - Mission owned Korean houses.

Nov. churches - groups need to use the food economy SS quarterly. - later available in Jan.

Presbytery Nov 18-20 - General Assembly evangelistic campaign.

Mention of Pastor Han Kyung Chik.

ExCom asked by Board to call together all Presby missionaries to reorganize the Mission
called for Nov 18 at Caen billet.

First scholarship to US, etc - 김영호

Notice put - relief bundles (bundled for delivery during training home) and leaflet

These are given you - The name of Jesus Christ our Savior.

Severance subsidy approved - Dept of Public Health, will help with the
insurance and teaching - in institution.

1948 Feb Readiness, servants houses under contract to govt.

Mission property sold to Japanese 31st. sold to Korea bank to recover.

Mostly prop. was sold to the Provisional govt or their organizations. Not yet

sure whether considered as sold to Jap. or Korea.

County Presbyterian Class Nov 17-24. - to decide whether to recombine. Seoul Presbytery

Jan 1948 - ExCom had approved a reading station for radio work.

Nov 1948 report return of readiness by army.

missionaries again working at Severance - as Dr. Jones - a committee

appointed Dept of Public Health - will help to work at Fletcher there.

NEC sends to UN Commission - general Hodge asks that elections not be on Sunday

Mar 6 - Apr 6 8761 people died, 873 for 9 hours given out 24 milk stations

Seoul. 11 - county

Factoring opacity - Person - asked to move out

May 1948 - houses - Halden not how to supply books Peter to Jones - Jones to Phillips.

Former ladies house assigned to change in for 1 year

8. ANDONG

During the period, 1934-41, the ten members of Andong Station were on the field together in 1938-40, except Mr. Voelkel who was absent a part of the time for language study in Japan. Miss Ella Sharrocks, R.N., the eleventh member, was sent to Taiku ~~the~~ in 1935 for one year to be principal of the Girls' School there during Miss Pollard's absence on furlough, ^{and} the following year (1936) ~~Miss Sharrocks~~ was transferred to Seoul for work in Severance Hospital and the School for Nurses. In the March, 1938 Executive Committee meeting it was voted that "inasmuch as five members of Andong Station are now on furlough and the request for a residence in Andong is No. 1 on our Mission's property list, we ask the Board to grant these members permission to secure money for the residence". This proposed residence for Dr. and Mrs. Baugh continued to be No. 1 ~~at~~ on the Mission's property docket until evacuation in 1941.

Other Mission actions were taken in regard to the medical work in Andong. In 1935 there was a request for permission to use Y. 1300 to purchase two small houses and put them in shape for tuberculosis patients, and for Y 500. to erect new quarters for infant welfare work. In ~~the~~ 1941, ~~the~~ Mrs. Baugh report^{ed} an attendance of from 25 to 50 at the baby clinic and that eight infants were being furnished milk. Dr. Faik was granted a year's ~~the~~ leave for study after ten years of service. In 1940 the Mission approved a request for Y. 35,000. for an addition to the Cornelius Baker Memorial Hospital, the addition to include chapel, wards and dispensary. The ~~the~~ ^{Following} year a charity ward, costing Y. 400. was erected. The request for a nurse to succeed Miss Sharrocks, appeared from year to year on the Mission's request for workers and in 1941 was No. 6 on the preferred list/. All these items ~~the~~ ^{are evidence of} the plans of the ~~the~~ Mission for the medical work for Andong Station which plans should be carried out as soon as it possible to do so, as is indicated by the Survey of the Emergency Executive Committee in 1947. In 1941 there were also requests for Y. 2600 for a ^{hospital} auto and equipment, and Y. 12,000. for isolation wards.

The main emphasis in the Station's work, however, has been evangelistic. As in other Station centres, the Mission secured funds up to one-third the cost of the erection of the Andong city church, the pastor of which is now a member of the Korean Legislative Assembly. The Mission has endeavored to provide the buildings an up-keep of the Rodger E. Winn Memorial Bible Institute plant including a request to the Board

for Y.3000. for additional dormitories. When Mr. Voelkel returned alone to Andong in ~~1946~~ October, 1946, a Korean committee organized a full session of the Bible Institute for men and made the necessary repairs on the buildings since ~~the~~ the Emergency Executive Committee of the Board could not incur the expense because of the unfavorable exchange rate. According to the 1940 statistics there were in ~~the~~ Andong Station's territory, in the Kyungan Presbytery, 12 pastors, 65 other paid workers, 159 churches, a total constituency of 10,000. of whom 3500 were baptized adults and 1300 catechumens. During the five years of evacuation by the missionaries, the number of churches was reduced ^{by} 30% and of the Christian constituency, 25%. It appears that the Church in this area suffered greater losses than in any other Station field of the Mission. ~~Any of the churches were~~
station

The evacuation of the ^{station} began in November, 1940, when Mrs. Voelkel and children followed by Mrs. ~~and~~ Mrs. Geo. Adams and family, returned to America on the advice of the U.S.A. State Department. Miss McKenzie left in March, 1941, on health leave and Mr. ~~Voelkel~~ who was in Kobe, Japan, in language study and helping in work among the Koreans there, was voted permission to leave in June. The action of the Executive Committee indicated that ~~the~~ it might be necessary to transfer the Voelkels to another field temporarily and if so, advised that ^{he} it might be ^{sent} to a field where the Japanese ^{he} language could be used since Mr. ~~Voelkel~~ had completed the three years course in the ^(Ja) Japanese Language School. Of the five remaining members of the Station, ~~the~~ Miss Hendrix was absent in Kangkei a month to be with Miss Ross who was alone there, and Mr. Crothers who was Chairman of the Executive Committee during the year, 1940-41, was asked to continue a member of the Committee until Dr. Bigger's return. The Koreans celebrated Mr. Crothers "Hankap" (60th Birthday) on Feb. 1st and dressed him up in Korean clothes which he wore to church. At that time the Japanese allowed some of the churches to meet only for prayer ~~meetings~~ meeting. Finally on Aug. 27, 1941, a cable was sent to the Board that ^s passage had been arranged to Shanghai, October 1st for some ^(hs) twenty members of the Mission including the Crothers, Baugs, and Miss Hendrix, destination the Philippines and internment as it turned out to be.

When Mr. Voelkel returned to Andong in October, 1946, the houses were occupied by U.S. Military Government personnel. Mr. Geo. Adams joined him in April, '41, and next, Mr. and Mrs. Hill in June when the houses were being vacated by the M.G.

Following the transfer of R.K. Smith, M.D. to Pyongyang in 1934, the medical work in Chairyung was carried on with a Korean physician as superintendent of the hospital in co-operation with a committee of the Station. During the seven years, 1935-40, there was an average of 2 Korean physicians, four nurses, 500 in-patients, 4700 dispensary patients who received 13,900 treatments. The hospital was self-supporting as the income exceeded expenses each year by 1000 yen which made it possible to do more charity work.

Before evacuation, however, the hospital was sold to Mr. Chang Man Song, an elder in the Korean Presbyterian Church. The sale was negotiated on July 16, 1940 for _____ Yen by Messrs C.A. Clark, E.H. Miller and R.O. Reiner for the Mission. The hospital and dispensary had been a part of the work of the Station for 34 years with Rev. Harry C. Whiting, M.D. in charge from 1906 to 1921. During the 34 year almost half a million dispensary patients were treated.

Up until the time of evacuation the station was planning for the future. Among the Mission's request for new workers were a second single woman and a physician. The Bible Institute building had been reconstructed at a cost of nearly 5000 yen and a request had been made to the Board to sell a strip of land on the Station compound to pay the deficit of 2900 yen. A new ~~apartment~~ Bible Institute auditorium and classroom building to cost 25,000 yen had been approved. With receipts from sale of land a wall costing 2000 yen was to be built. The city had made a new road through the Station compound and the Mission asked for re-imburement for the land taken and for an overhead bridge to connect the divided compound.

Whether the work of the Station is now resumed or not, the Korean Church in the Station's territory has gone on from strength to strength. The last Station report of 1941 reads: The first Station meeting was held 35 years ago in May. Now in the province there are 270 Presbyterian churches enrolling 38,000 professing Christians. The average for seven years (1933-41) is: 51 pastors, 218 churches, 252 paid workers, 12800 baptized adults, 3900 catechumens, average Sunday attendance of 32,400 with Sunday School attendance larger by 6000. Weager reports indicate that ^{Yellow Sea} even under Russian occupation the church has not weakened. That a wonderful work of God in the province where the Gospel was first proclaimed in Korea, by Protestant missionaries.

6. CHAIRYUNG

One of the Stations to be evacuated before ~~1941~~ the attack on Pearl Harbor was Chairyung. Mrs. Anna S. Harvey's retirement took place in January, 1937. At Annual Meeting in June of that year Dr. and Mrs. Cook were transferred to Chairyung but Rev. and Mrs. W. M. Baird, Jr. left on furlough in July not to return till September, 1938 to be followed by the Livesays going on furlough in February, ~~1938~~ 1939 and the Cooks the following July during which month Rev. and Mrs. William B. Hunt left for America to be retired in October, 1939. Mr. Hunt was the senior member and "father" of the Station, having come to Korea first in 1897. His main assignment was always in connection with evangelistic work in the Yellow Sea Province. For health reasons the Bairds were assigned to reside in Pyongyang during the winter of ~~1939-40~~ 1939-40 and left for the U.S.A. on Nov. 15, 1940. The Livesays who had returned ~~1940~~ in April, 1940, were evacuated to the Philippines a year later in March, 1941 and the Cooks also to the Philippines in September of that year, having returned from furlough in September, 1940. This left Miss Hallie Covington the last member of the Station to be evacuated. She arrived in San Francisco on Dec. 25, 1941 and was one of the large number recalled by the Board on account of the World's Day of Prayer incident. (See under Mission's Withdrawal).

It can be seen therefore that with such a constant change in the personnel of the Station it was not possible to do much consecutive work. Also interference ~~1940~~ by the police ~~1941~~ increased until during the year, 1940-41, Mr. Cook was able to visit only one out-of-town church. Miss Covington's work also during the last year before evacuation was confined to work in the city, mostly in the Ko San Ni Church. During that year (1940-41) the four churches in the city united in a Bible Conference during which there were 70 decisions in one church. The Korean Bible woman finally had to resign. The Men's and Women's Bible Institutes, probably the largest in Korea, could not be held during the last three years because of the "shrine issue" Regretfully ^{the Executive Committee of the Mission} ~~the Station~~ had to decline to grant a request from two Korean pastors of Chairyung city for the use on the Bible Institute ~~buildings~~ dormitories, stating in their reply that "the reasons that caused us to close the Bible Institute made it impossible to comply with their request".

REPORT ON KOREA

The undersigned were asked by the Foreign Missions Conference to attend a meeting of the representatives of national organizations held in the Department of State, Washington, D. C., at 3:30 P.M. March 5, 1947.

The subject of the meeting was "The United States Occupation Policy in Korea." The chief speaker was Lieutenant General John R. Hodge. Assisting him in the panel were Major General A. B. Arnold, Chief, Plans Section, U.S. Army Ground Forces; Mr. James K. Penfield, Deputy Director, Office of Far Eastern Affairs, Department of State; Mr. Edwin M. Martin, Chief, Division of Japanese and Korean Economic Affairs, Department of State. There were probably fifty or sixty people present, a great majority of them women representing women's clubs, peace organization, etc. So far as we discovered, there were no other missionary representatives present.

Each person present was handed a general background statement on Korea and its conditions, press releases of January 7 and January 22, and a rather voluminous document of some forty-four mimeographed pages entitled "The Impact of the War and Japanese Imperialism Upon the Economic and Political Rehabilitation of Korea."

General Hodge started out by amplifying somewhat the background statement about Korea. We did not attempt to take very full notes because much of this material was well known to all people who have had missionary relationships to Korea. The following notes will possibly be of interest:

1. The Korean is politically minded. General Hodge says that he has often called them the Irish of the Orient. He reiterated several times that to understand the Koreans we must remember that they are very voluble and excitable when it comes to political matters, that those who know the Irish and their relation to politics will get some idea of the political Korean mind in relation to this matter.
2. General Hodge stated that one of his chief difficulties had been over the question of trusteeship, and that this difficulty was due chiefly to a matter of translation. The Korean word into which the word "trusteeship" was translated is exactly the same word that was used by the Japanese to describe the protectorate of 1905. The Koreans were sure they did not want a protectorate like they had had under the Japanese, even if administered by the Americans. No matter how many times the situation was explained, the Koreans always came back with the statement, "We don't want a trusteeship."
3. There have been so many promises made to Korea in the past which have been broken that when it comes to political promises the Koreans trust no one.
4. There was an unfortunate translation in connection with the statement of the phrase "in due course" that appeared in the promise to give the Koreans independence. The Korean word used means "in a short time", possibly in a few days or a few weeks. Before the Americans were aware of it the Koreans were saying that they had been promised independence in a few days. When it was explained to them they felt they had been tricked again. The Americans and the Russians have been in Korea eighteen months and the Koreans feel that they are not a step nearer independence than they were eighteen months ago. This naturally is irritating in the extreme.
5. General Hodge reported that there was no difficulty in getting the Japanese army out of Korea.
6. The task of the army can be partially understood when it is recalled that

since occupation the army has handled approximately three million displaced persons including Japanese civilians, Koreans coming back home, and the Koreans from the north coming to the south.

7. It was not new to us to have General Hodge say that one of the great problems was to find men of any experience at all in administering government affairs. They have been kept so completely out of the government by the Japanese that there were few Koreans of experience. The General, however, says that he has found many patriotic Koreans who are able, and who are doing their best, devoting their time, some of them even serving without sufficient salary to meet their expenses, living on their savings in order to help organize a stable Korean government.

8. General Hodge has been passing over to Koreans just as much responsibility as he can. Arrangements are being made for the democratic election of a tentative legislature for southern Korea. He hopes that such an election can be held some time this spring.

9. The greatest need for the rehabilitation of Korea is more money for pump priming purposes. Such funds are in the army budget now before Congress. The future will depend upon whether or not this part of the army budget is seriously cut. The Korean economy cannot be restored until they have something to export, and they must have some help in beginning the manufacture of materials for export.

10. The first fundamental problem is to get rid of the 38th parallel, and the second is to set up a provisional government.

We made a statement to the whole group concerning the size of the missionary enterprise in Korea, the number of missionaries before the war, church members, educational, medical institutions, etc., and further stated that we were very anxious to get more satisfactory work, further stating that we did not expect to go into any major developments until the political situation was more stable. In connection with this statement we asked if there was any prospect of more houses being available for our missionaries. To which they replied that they could not even take to Korea the army personnel that regulations permitted because of the lack of housing, and they emphasized shortage of material. We rather assumed that we could not expect any relief at that point in the near future.

The other question raised was the matter of a more realistic rate of exchange. To this question Mr. Martin, the Economic member of the panel, said that he thoroughly sympathized with us and that the matter of establishing a different rate of exchange was being actively considered, and he hoped something would be done in the near future. This was the most definite statement of hope for improvement that was made during the conference.

In a private interview following the main meeting General Hodge spoke very favorably of the missionaries, he said that they had been a great help to him, and that he wanted more of them as soon as their coming was possible. He suggested that the boards ought to take the advice of their missionaries who know more about the situation than the boards do, and whose advice can be followed because of their special high calibre and ability.

We mentioned to General Hodge the proposed interdenominational deputation. He referred to the housing and related difficulties, but suggested that application be made at an early date. The meeting was interesting, but on the whole did not reveal much that was new to missionary executives.

J. L. Hooper

G. F. Sutherland

KOREA-JAPAN Letter #1

Coen Billet
Seoul, Korea
July 1, 1947

Dear Friends:-

Here we are at the beginning of our month in Korea, having landed at the airport twelve miles outside of Seoul at 6 o'clock last night. We have left New York at precisely the same hour a week before, flying as far as Minneapolis the first night. After a restful night at the Nicollet Hotel there we took off the next morning on the second lap of the journey. We had thought this would take us to Edmonton, but just twenty minutes before departure time the Northwest Airlines decided to send us by way of Seattle. It was a gorgeous sunny day as we soared over the emerald green lakes of Minnesota, out across the badlands, to climb over the Rockies, circle Mt. Ranier and come down for a hot meal at Seattle at 1:40 P.M. Then the flight up the coast to Anchorage, Alaska, was memorable with its snow covered peaks merging into glaciers off to the right and the glistening water to the left. It was 9 P.M. Alaskan time when we landed there, but still bright sunshine. We had come 4183 miles since leaving New York the evening before.

We were driven in to the Westward Hotel at Anchorage and comfortably settled for the night. Since the sun was bright we felt like strolling around town a bit and soon came to the Presbyterian Church. The director of religious education Miss Glenn, was making preparation that evening for the DVBS and was most gracious in showing us around the church and telling of the excellent program carried on there by the Board of National Missions. We were delayed starting the next morning while they repaired the Number 3 motor. This gave us a chance to see a bit more of this interesting American outpost. At 10:30 we started on our 1600 mile lap to Shemya in the Aleutians, 30 miles from Attu. We were not quite certain whether we could land on this little island three miles long and two miles wide, since it is fogbound much of the time, but were brought in by radar to land at 6 P.M. Bering time. It is the most desolate spot one ever hopes to see. The barracks are built below ground level, with heaps of dirt thrown up around as protection from the high wind. The temperature is always 42 degrees, day and night and winter and summer--with never even a ray of sunshine. If there is not fog, the clouds hang low. The result is that rank moss grows over everything. We were told to rest until 11 with the expectation of getting off at midnight and getting to Tokio the next morning. However, at midnight the fog was thick and we were sent back to bed until six. Then we had a repeat breakfast of scrambled powdered eggs, as we had had at midnight the night before and got into the air about 7:30. Twenty minutes out we crossed the date line and lost a day. We had breakfast at Shemya on Thursday morning and twenty minutes later it was Friday morning. We got to Tokio, 2060 miles away, that afternoon at 3 after a wonderful trip down the coast of Hokkaido and Honshu islands, low enough to see the villages with sea weed drying on the coast, rice paddies extending upriver valleys, and even the devastation to industrial cities caused by American bombs. We were most comfortable in the big DC4, for there was only one other passenger in addition to four of us. The crew of seven took good care of us and told us much of interest about this Great Circle Route which is 2000 miles shorter between New York and Tokio than the route the Pan American flies by way of Hawaii and Guam. They also pointed out that this way we had never been more than two air hours away from land. Thanks to having Henry Bevonkork with us we were able to recognize landmarks along the shore there and as we were driven from the Haneda airport into the temporary army billets we were given in Tokio.

All four of us were given the temporary rank of "Sim.Lieut.Col." which entitled us to phone for staff cars from the motor pool, to eat at the officers mess, and use the PX. We really were very fortunate to have rainy weather until Monday morning, so that we could lay our lines in Japan before proceeding on to Korea--where they did not expect us until today in any case. A cable was in Tokio

from Dr. Fenn, the fifth member of our deputation, indicating that he could not reach Seoul until the second. The Methodist group, who will participate in the joint conference both in Korea this month and in Japan next month, has not appeared as yet.

Friday evening members of the Commission of Six came over to talk with us about plans for August. By a happy circumstance on Saturday afternoon and evening all the missionaries in the Tokio area were meeting to talk over the implications of the now interdenominational setup. We were much interested to get acquainted with them and to hear their comments.

Sunday morning on the way to Church at the Fujimicho Church to which the premier belongs, we had a look at St. Luke's Hospital and visited a huge Buddhist templo nearby. It was swarming with youngsters who had gathered for Sunday School. The church service was very impressive, with good attendance and a predominantly young congregation in this historic church. At the close of the sermon Dr. Yamamoto, the Japanese electronic physicist who is treasurer of the Kyodan (United Church of Christ), made a brief speech appealing for financial support of the church. As Mr. Bovenkerk translated, it sounded quite familiar! Among the folks who greeted us at the close of the service was Miss Tahioka, Wilson College, '12. The church bulletin announced that next Sunday there was to be a reception for the forty Christian members of the newly elected Diet.

After the church service we took the electric line out to near Tokio Women's College. We had heard much about the terrific crowding on Tokio's street cars. We found the reports had not been exaggerated. The city of Tokio is a sad spectacle. Gaunt chimneys stand out in blocks of shanties and tiny garden plots which have taken the place of residence and industrial sections. The fires which followed the bombing evidently swept clean of debris whole areas of the city. Folks are doing what they can to raise a little food by digging up the ground within the rows of stones that once formed the foundation, fertilizing with night soil, and sitting by until something edible appears. Tiny plots only 15 x 20 feet will have rows of wheat ready to harvest and rows of other plants coming along between the rows of wheat. Every available spot of earth is being made to produce food.

As we walked from the electric line to the Women's College campus we stopped to see folks making purchases at shops. Eggs were being sold at 11, 12, and 13 yen apiece--depending on their freshness. There now are 50 yen to the dollar so that means these eggs were bringing 22, 24, and 26 cents apiece. The spectre of famine is very close in Japan. Sam Franklin told of one of his Japanese seminary professor colleagues bringing him a big cabbage from his garden, even tho the professor was selling his meager possessions one by one to feed his family. The touching affection of the Japanese Christians for the missionaries who are really suffering terrific hardships to be helping them gives one great inspiration.

The once beautifully landscaped campus of the Women's College with its charming and attractive buildings is a sad sight. The buildings were daubed with black paint for camouflage, the heating plant was carted away to use as scrap iron, the flower beds and paths are grown up with weeds. Virginia MacKenzie and another teacher are living where the Reischauers once extended gracious hospitality to visitors. That house has been damaged very little and we were delighted to have lunch that noon with the Presbyterian missionaries there in Tokio--the Hannafords, the Will Kerrs, Sam Franklin, Sue Riker, and Virginia MacKenzie. We had the afternoon to talk over their problems with them. That evening we had dinner with the son of Carrington Goodrich and the son of the Cce Loves of Africa, who are both in Tokio in the army.

Monday morning we got off at 10:30 and flew low over Japan's once thriving industrial cities--Nagoya, Osaka, and Kobe, stopping thro to refuel.

KOREA-JAPAN Letter #2

It is appalling to look down on what Bovenkerk told us was once a city of 80,000 named Yokkaichi and see that so little had remained and that there was no evidence that any effort was being made to rebuild. The clouds were hanging so low over Hiroshima that we had no view of the devastation there but hope to make a trip there by rail in August, perhaps on the second anniversary of its destruction, when the church there is to have a special memorial service.

As we circled down over Seoul we felt it was a very happy omen to see a lovely rainbow arch up from the great plain on which the city is located. We were given a royal welcome by the missionaries here. The American army took over the eight houses in the East Gate mission compound and then have given two of the houses back to us for mission use. These two houses are called the Coen Billet. The other houses along on the hump of land that formed this mission property are occupied by various American officials. The emergency executive committee had done its work well and this morning handed us a thick mimeographed document, which was the survey they had made of the situation here along lines laid down by the Board. Now we will visit the four stations here south of the 38th parallel and be ready for the joint conference with the Methodist deputation the middle of the month and a final planning session with leaders of the national church and the mission June 23-26. Then we return to Japan.

The four of us are proving very congenial and have enjoyed our trip out together. We are looking forward with eagerness and at the same time temerity to the days ahead. We are sure you will be thinking of us and praying that our efforts may be divinely guided.

Sincerely yours,

Peter K. Emmons

Ruth C. Williams

Henry G. Bovenkerk

Herrick B. Young

Our schedule is taking shape here. Tomorrow morning at 9 we have an appointment to call on General Hodge, the commanding general here in Korea. We will raise with him the question of going up north of the 38th parallel, since I suppose he should back any approach we make to the Russians in this connection.

KOREA-JAPAN LETTER #2

Coen Billet
Seoul, Korea
July 8, 1947

Dear Friends:-

Before starting off to Taiku on the train tomorrow morning we want to send our second letter on its way. First of all we should report that on the evening of the third Dr. William Fonn arrived to complete our deputation, coming across from Tokio on the same plane with the Methodist deputation. He came up from Shanghai by ship and they came out by A.T.C. taking several days longer than our trip by Northwest Airlines.

Our interview with General Hodge was very reassuring. He was most cordial and kept us almost an hour, speaking very frankly of his appreciation of the fact that the Christian missionary was almost his only successful ally in an ideological warfare against communism. He expressed great pessimism over the outcome of the Joint Conference which was being held by representatives from Moscow and Washington. The group was holding hearings in the north at the time and since then seemingly has given up negotiations, due to the stubbornness of the Russian negotiators. That leaves things exactly where they were a year ago.

General Hodge recently has returned from a trip to the States, during which he told us that he had been depressed by his talks with a number of Congressmen who could see no point in helping Korea since they and their constituents had no business interests here. Actually the establishment of commercial trade between Korea and America is almost impossible as south Korea, below the 38th parallel has little to export. The contrast to Iran where American oil interests stiffen the back of the State Department is obvious. The general told of his problems growing out of one thousand refugees a day making their way south from the Russian zone and the very active fifth column that is omnipresent throughout the south. Seemingly north Korea had many owners of small farms, who have no interest in collectivism, while in the rice bowl of south Korea where there are many tenant farmers there is a fertile field for communist propaganda.

Actually it is this migration from the north that has given the Presbyterian Church in south Korea a tremendous boost. The city of Seoul has grown to over a million and a quarter and literally thousands of these refugees are Christians from the north who found the Russian regime intolerable. The church where Dr. Emmons preached Sunday is a good illustration of these phenomena. The pastor, an enterprising Princeton Seminary graduate of the late '20s named Hahn, was pastor of a large Presbyterian Church in the far north of Korea. About a year ago he fled south to Seoul and managed to get the military government people to assign him a Shinto church which the Japanese had erected. He has used this as the base for his church and refugee center, adding to his seating capacity by the use of tents and loud speakers. His crowds grew so big that he had to have duplicate morning service. Dr. Emmons got there a little after ten to find a Sunday school of 800 nearing conclusion. Then at 10:40 came the morning service announced for young people from 17-30. This was followed at 12 by another full morning service. There were at least 2500 at the two services, with Dr. Emmons repeating his sermon. The whole deputation was then taken to the lovely home of one of his elders for an elegant Korean meal. Many of the church members in this brand new church brought substantial capital with them and have immediately established themselves in business, so that at the close of the second service we were interested to see that it required 11 deacons and elders sitting in a circle on the matting covered floor to count the huge pile of currency from the morning offering.

After our interview with General Hodge we had an hour with the colonel in military government who is carrying many of the responsibilities of General Lerch,

who has gone on leave. He made us realize what a terrific job our military government people have had--comparing Seoul to Baltimore in size and then asking us to imagine what Baltimore would be like if there had been no public or private maintenance for five years. There are 325 street cars but only 40 are in running condition. The street car system here is a peculiar gauge, Portland, Oregon, being the only American city with interchangeable equipment. Glass can scarcely be secured for love or money. Streets are a series of humps and hollows--with which we are becoming intimately acquainted, since local transportation is by jeep. The arrival of 80 railroad locomotives has improved the long distance transportation system which had been forced to resort to signs at the street crossing--"Look out for the cars, as engines have no lights."

Last Thursday was devoted to Ewha College in the morning and Chosen Christian University in the afternoon, with lunch at the Horace Grant Underwoods on the CCU campus between. Dr. Helen Kim, the president of Ewha, is an amazing person. Her tales of how she held off the Japanese from taking over the lovely campus or even appropriating her equipment are thrilling. In the music building there are numerous pianos, which the Japanese sent for, for instance. They still are undisturbed at Ewha. It was pleasant to renew acquaintance with President George Paik of Chosen Christian University. He was in the States at the time of the Board's centennial in 1937 and will be coming again on the International Fellowship team this year. He is highly regarded in all circles, having represented Korea at the all-Asia political conference in India a few months ago. It is common talk in Seoul that all the most responsible posts in the provisional government are held by alumni and former professors of Chosen Christian University.

We celebrated the morning of the Fourth of July by receiving a call from the two ranking chaplains in this area. Colonel Rixoy was a general during the war and recently has come to Korea. Chaplain Wildman is a Presbyterian from Kentucky and has been a very good friend of the missionaries the past year that he has been here. Lieut. Col. Wildman put it very well when he stated, "Korea is the proving ground for Christianity in Asia. If it grows here there is real hope for Asia. If not, Communism will roll on south." They told us that we should begin to make definite plans for the missionaries to go on their own as far as living arrangements are concerned. So far, since the so-called liberation of Korea, the American Military Government has given permits for entry, provided housing (in some cases in mission houses which had been taken over by our army) and given the missionaries the same commissary rights as government employees. It will put the missionaries here into the same status as are the missionaries in Japan.

That afternoon there was a garden party for American citizens and other guests at the Consulate General. There we met various people of interest. That evening we were dinner guests of Mr. and Mrs. Lutz, formerly of our mission and now here in government service. During the course of the evening the new Korean national anthem was sung for us. One line runs "May the Almighty protect us." North of the 38th parallel the Russians require that this line be sung, "May the people protect us."

The next morning was spent in visits to the Christian Literature Society, the Bible Society, the YMCA, and Pierson Memorial while in the afternoon we visited Severance Union Medical School and Hospital. Not a single American has been on the staff there since the war. All of these former mission buildings are in terrible condition. It will take some figuring to know what can be done to help these institutions in Seoul.

On Sunday we covered nine different church services, beginning before 9 and continuing through the afternoon with a mass meeting of the National Christian

Council to welcome the Presbyterian and Methodist deputations. The vitality of the church with growing congregations and energetic pastors is most heartening. Yesterday afternoon and evening were spent with the sixty-five Presbyterian church leaders of Seoul. After an exchange of greetings we had some very enlightening discussion. It was hard not to be able to be reassuring to these friends about the elimination of the strangle line - the 38th parallel - which is so omnipresent in their minds. They were insistent that they wished more missionaries to help them in these difficult days. The formal part of meeting was followed by a marvellous feast for the whole crowd served by the ladies of the church in the home of one of the wealthy church members. We all sat on the floor and enjoyed not only the food but the fellowship. A surprising number of the pastors and laymen speak good English and are very communicative and jolly. One of the pastors entertained the group at the conclusion of the evening. He plays a wide variety of musical instruments and is a clever mimic. He leaves in a few days as the Korean delegate to the World Sunday School Association convention in Birmingham, England, and will be in America in the autumn with the film of one of the Korean pastors who gave his life for his faith during the recent Japanese occupation.

Today will be spent in meetings with the mission executive committee. There are numerous problems that need to be faced as soon as possible. We have decided to leave for Tokio on July 30th, spending exactly a month in Korea.

With the approval of General Hodge a letter of request has been sent to the Russian commanding general in the north for Drs. Emmons and Young, accompanied by Dr. Fletcher, to make a short trip to Pyongyang over the 19th, 20th, and 21st. It will be interesting to see whether any consideration is given to the request, which was based on our desire to inspect Board property in that region. We feel that we should make the effort to go to what was one of our largest mission stations when we are so close.

Meanwhile we continue our efforts on your behalf.

Sincerely yours,

Peter K. Emmons
Ruth C. Williams
William P. Fenn
Henry G. Bovenkerk
Herrick B. Young

KOREA - JAPAN LETTER #3

Coen Billet
Seoul, Korea
July 16, 1947

Dear Friends:-

During the past week our trip to Taiku and Andong has given us a rich introduction to the life and problems of Korea outside of Seoul. A week ago today we took the day train down to Taiku. Train travel for American citizens during the occupation period here is quite different from ordinary railroad journeys in the States. In the first place the good trains have several cars for Americans and no payment is made for the trip. Instead, one goes to an army clerk, explains the purpose of the journey, and secures what are called "travel orders."

The cars were designated by the Japanese during the years they operated the railroad in Korea and are quite different from American coaches. We found ourselves in a sleeping car. The sections are separated by partitions off the central aisle, but the seats are not cross-ways in the car but rather one sits on rather wide sofa like seats with one's back to the windows. In our car there were only a few other passengers for the seven hour journey. General Herron, his wife, two sons, and orderly were travelling to Japan for a week's vacation at Kanazawa and had spread out over one end of the car. Our party occupied several of the sections in the center and an assortment of officers were at the other hand.

We were accompanied not only by Dr. Fletcher, as chairman of the emergency executive committee, but also by Dr. Blair, Mr. Ned Adams and Mr. Harold Voekel who had come up from the south for the executive committee meeting in Seoul the day before. The next car, which was an ordinary coach packed full of GI's had a snack bar at the end, from which we were able to secure sandwiches and coca cola during the trip. General Herron and most of the other passengers were proceeding to Pusan, two hours and a half beyond Taiku, where one takes the ferry from the tip of the Korean peninsula across to Japan. General Herron is chief of staff and we had met him the morning of our call on General Hodge. He and his family are in the front row at the English church service every Sunday morning, we had heard, so we were glad to have a chance to get a bit acquainted with him on the rather tedious and hot train trip. Dr. Blair had a long visit with the general, telling him in detail of his recent trip to the north. Fortunately we had with us a copy of Dr. Blair's little book "Gold in Korea" so we were able to supply this for him to present to General Herron. Have you seen the article on Korea by General Hodge in the June National Geographic Magazine? It is quite good.

We enjoyed the stops at the various stations. Ned Adams invariably started talking about Christianity to a group of Koreans on the station platform. Beggar youngsters around the train were reminiscent of the wild youngsters in Russia twenty years ago who used to beg and steal food or any loose articles. These are refugees children from north of the 38th parallel. We saw tent settlements of them at various places along the track. The American military government has had a most difficult problem in establishing a stable economy. At the end of the war the Japanese managers and skilled mechanics who had given the orders for years were sent back to Japan. In return, more than a million Korean laborers were repatriated from Japan. Then very soon the stream of refugees from the Russian zone began to pour into the southern part of the country. The same population shift has been important in the life of the

Christian Church here. Many of the refugees are Christians who can not tolerate the Russian treatment of their religious outlook on life. Dozens of Korean pastors have slipped over the border and now are taking positions of leadership in the south. For instance the present pastor of the First Presbyterian Church in Taiku arrived there some months ago as a refugee. He was glad to be employed as a helper in one of Taiku's seventeen Presbyterian churches. As his ability became recognized and as the First Church there became vacant, he received a call to this historic and thriving church.

When our train reached Taiku about 5 p.m. we were met at the station by Arch Campbell, and Dr. Lowe with the mission jeep and Ford station wagon, recently brought out from America. As we drove through the city Ned Adams pointed out the cell in the city jail where he was incarcerated by the Japanese at the outbreak of the war. The mission compound certainly looks different from pre-war days. The American army is using all but one of the houses in the main group of mission buildings. A GI sentry with loaded rifle patrols the property. One night while we were there he shot and killed a Korean who was stealing army property, so you see why we were gather startled to be challenged from the darkness as we walked towards our place of entertainment after an evening meeting at one of the city churches! What was the girls' dormitory of the Bible Institute is now the officer's mess, with a bar in one of the large rooms on the main floor. Part of our group was accommodated in officers' billets on the second floor of this building and the rest of us were housed in what was the Herbert Blair residence along with Mr. and Mrs. Ned Adams, Mr. and Mrs. Arch Campbell, Miss Bergman, and Miss Lawrence. The entire missionary group eats all its meals at the officer's mess.

The story of the missionary residences there as well as in all the other stations is certainly a good demonstration of why the Restoration Fund is needed. Following Pearl Harbor, when the missionaries were repatriated the Japanese moved into the missionary houses. In many cases they stripped the houses of metal to send back to Japan to use in the war effort. They built open fires on the kitchen floors and variously adapted the houses to their style of living. Then when the Japanese surrender came there was a period of looting by the Korean populace who thought of the houses as belonging to the Japanese rather than the Americans. Then the American military moved into many of the houses. Those they did not use at once were soon filled with Korean refugees. Ned Adams says he found 85 Koreans camping in their normal size house, cooking in almost every room. Window panes were stolen, hardware and pipes are gone. At present inflated prices it will cost thousands of dollars to make it habitable.

In many cases the missionaries who arrived first made contracts with American military government for them to use houses, with the understanding that they would return them in good conditions to the missionaries at the end of a stipulated period. The American military then cleaned the Korean squatters out of the houses and used them for officers and enlisted men. Recently the American troops moved out of Andong and we have all our four houses there back again. George Adams had just finished peeling pin up girls off the walls and ceilings of the rooms where we had camp cots the night we slept there. The contract was left for a Korean builder to repaint and clean up the one house, but the work had not been done as the American troops only left the week before. Two of the houses were not used by the American army, so all repairs must be made by the Mission. It certainly complicates missionary life to have congestion in the few houses we now occupy specially since there are other Korean missionaries in the States ready to return as soon as housing is available.

Thursday morning we drove out 65 miles to Andong where Rev. and Mrs. Harry Hill had just arrived to join Harold Voekel and George Adams. That afternoon we had a long meeting with the Korean leaders of the church in that area to discuss the future of Christian work there. The red brick mission hospital is standing

empty and stripped of metal. Some of the Koreans felt that a Christian secondary school in that building would be more helpful to the region than the re-establishment of a mission hospital. They told how many teachers and students in the government schools were communists and how much they wanted their children to have the opportunity for Christian education. They were all most eager for the return of missionaries. At the same time they were pushing ahead with temporary repairs themselves. We have been much impressed by the giving of the Korean church. Many of the women have little cloth bags hanging in their kitchens. They put a spoonful of grain into the Lord's bag as they prepare a meal and then bring the bag of grain as an offering. Miss Bergman showed us one bag that had 35 yon worth of grain. The official exchange rate is 50 yen to the dollar. That evening we talked at length with George Adams about possible agricultural projects which he might undertake. He is convinced that the Korean needs to add fruit to his regular diet and that the unused hillsides all over the country could be covered with fruit trees and berry bushes. Then a dehydrating plant would make it possible for the fruit to be used out of season. He had begun to work on this before the war and was delighted to see that the Japanese had not bothered his peach orchard. In fact he has just sold the peach crop for several thousand yen and has thus been able to pay in local currency for some needed repairs.

Friday we drove back through field of vivid green rice paddies to Taiku, where we repeated the conference procedure with the church leaders there. That evening the local Christian community gave us a reception in the First Church at which we were presented with ^{some} lovely Korean brass bowls. The speaker who made the presentation address said that they had thought of entertaining us at a dinner but decided that soon would be forgotten while the brass would keep them permanently in our minds. Saturday we inspected the various mission properties and projects in this thriving center and in the afternoon and evening talked over with the missionary group from Taiku and Andong their ideas about the future of Christian work there.

Sunday morning Dr. Young preached to more than a thousand people at the First Church, while the others drove around visiting different congregations. Early in the afternoon Miss Williams addressed a group of Korean women and later in the afternoon Dr. Emmons preached in English at a vesper service. At the close of the sermon at the First Church the pastor asked if there were any present who wished to accept Christ as personal Saviour. Thirteen men and ten women stood up and filled out decisions cards there and then. That is symptomatic of the Korean Presbyterian Church. There is life, vitality and vigor that is most heartening after those dark war years.

That evening the group came back on a night train to spend all day Monday in group and individual conferences here in Seoul. Monday evening the Joint Deputation met with the National Christian Council. Now this week is filled with all-day sessions of the Joint Planning conference. So it goes.

Sincerely yours,

Peter K. Emmons
Ruth C. Williams
William P. Fenn
Henry G. Bovonkerk
Herrick B. Young

Coen Billet
Seoul, Korea
July 28, 1947

KOREA - JAPAN LETTER #4

Dear Friends:-

This will be the final letter from Korea. Tomorrow morning Dr. Fenn flies from here with Northwest Airlines, going straight through to the States. He will mail this to the office when he reaches Minneapolis, so it should be speeded up on its way to you. The rest of us fly to Tokio on an army plane leaving here at 6 p.m. tomorrow and reaching there at midnight. A recent regulation prevents Northwest Airlines from carrying passengers to or from Japan. They can take people through Japan, as we came, or from Shanghai and Manila to the States via Tokio. Consequently we have had to devote some time this past week to getting permits to go on an army plane. Just how this will effect our plans for leaving Japan the end of August we will not know until we can investigate the matter in Tokio.

We had hoped to include a trip to Pengyang in our Korea visit. The official letter of request was sent with a covering letter of endorsement from General Hodge. However, the Russian general in the northern zone did not even bother to reply. We understand that many of the Christian leaders in the north are in prison these days; so we presume the Russians felt our presence might be unwelcome. We have talked with many Christians from Northern Korea who have escaped from a situation which all agree is far worse than was the Japanese occupation.

At least we have been able to send a message to the Christians in the north. Last evening at 6:15 Dr. Emmons was given fifteen minutes on the powerful local radio station. His address of greeting to the Korean Christian Church was interpreted by Pastor Han, who is widely known all over North Korea. It was possible to get the time on the radio as a result of the fact that Father Flannigan, of Boystown, fame, recently was here and made a broadcast to the Catholics of the country. Dr. Emmons began his broadcast with a greeting in the words of St. Paul, as found in the seventh verse of the first chapter of the Epistle to the Romans. We trust that enough of the Christians north of the 38th parallel listened in so that they may gain new courage and hope from this evidence of the solidarity of the Church of Christ. Nor was the message meant only for the Korean Christians in the North. In the broadcast Dr. Emmons pointed out that we are convinced that God would say to the church in Korea as he said to the church in Philadelphia, in the Book of Revelation, chapter 3, verse 8, "I know thy works, Behold I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name."

Since writing our last letter the days have been filled to the brim. We have been very thankful that the weather has been no worse, altho we have had ample evidence that we are here in the rainy season. Our worst experience was in connection with our visit to Chungju last week. The thirteen-mile drive in a canvas topped army ton and a half truck, through a torrential downpour between 1 and 2 a.m., to get us to the railroad for the trip back to Seoul, will not soon be forgotten. It was the kind of army truck that is called a "personnel carrier". It has seats along the two sides and has ten wheels. The rear end of the body is directly over the cluster of eight wheels, which cover such a sizeable space than even in the worst mud and on the most uneven road one or two of the wheels find traction. Nor will we forget pushing our way into a dimly lighted coach on the train to see Ned and George Adams uncurl themselves from their troubled slumbers. They had undertaken to drive the station wagon from Taiku to Seoul but had come to a river so swollen

that they had had to turn back and take the train at a way station where it stopped for water.

Chungju was most interesting. The American army is occupying all but one of the mission buildings. Fortunately the army officers are very congenial. We ate at the officer's mess at noon and I found that the Major Hill sitting next to me was the nephew of the Venezuela Phillips. The Bible Institute building, a fine red brick structure, is being used as the army headquarters. In our interview with Col. Greiner he raised the question of building a number of temporary dwellings on our property to house families of American army personnel. The idea would be that these buildings would revert to the mission when the end of the American army occupation comes. We countered with the inquiry as to when the army might vacate the Bible Institute Building and were gratified to have the colonel indicate that he might build a new headquarters building at the time the construction of dependent housing took place.

The week from July 15th through the 19th was occupied with all-day conferences of the Joint Deputation with leaders of the Korean Church. An elaborate program had been worked out with half-hour presentations followed by discussion on a wide variety of subjects. President Helen Kim of Ewha College led the devotional service one morning, quoting as part of her inspiring address, the following translation of a Korean poem by Sa-Un Yang:

"Altho the great mountain is considered high
It is only a mound beneath the sky;
If a man could climb and climb and climb,
There is no reason for not reaching the summit.
But man won't climb
And only calls the mountain high".

In many ways this is typical of the attitude of these splendid leaders of the Korean Christians. We have been tremendously impressed by the consecration and drive of a number of these men and women. Now with the missionary assistance, for which they are begging, Christianity should make tremendous strides in this awakening land.

Pastor Pak is another interesting and creative leader among the Korean Christians. He was in Japan for much of his higher education and came under the influence there of the Rev. John Smith, of our Japan Mission. Even before this he started work among Korean students in Japan. With the repatriation of the Koreans from Japan at the end of the war he recognized the students of Seoul as a needy field for evangelistic service. He started with the basic problem of housing the students from the provinces who had come to the capital to study. By now he has five rented houses as student hostels, with Christian programs going on in each. Our deputation went to one of these and was much impressed by the earnest young people who see in Christ the answer to their puzzling problems, aggravated by the presence of communist students with an active program.

Thursday and Friday of this past week were spent in a retreat out at the Underwood's home on the Chosen Christian College campus. There we met with forty Korean Presbyterian leaders and representatives of the mission stations. The Underwoods are wonderfully hospitable. Dr. Underwood is temporarily detached from missionary service to serve as advisor to the Korean director of education in the provisional government. These two men are used to working together as Dr. Yu, the director of education, was vice president of Chosen Christian College during the presidency of Dr. Underwood. Young Horace Underwood and his wife live close by and shared in providing lunch and dinner each day for the whole crowd. We had a memorable time of Christian fellowship together.

Some of the outstanding leaders of the country took time off from their official duties to share in the two-day planning conference. Governor Yuan came up from Chungju. He is a Presbyterian minister, having graduated at Princeton Seminary in the '20s. When we called on Col. Murphy in Chungju he went out of his way to tell us what a wonderful man Gov. Yuan was and how his integrity and industry made him stand out among the Koreans in the whole region so that he had been chosen governor of the province. Dr. Y. S. Lee, head of the department of public health, is a Presbyterian elder, as is Dr. Koh, president of TaiKu Medical College. Both were there and participated helpfully in the discussions. Miss Evelyn Koh, who was a Ph. D. in sociology from the University of Michigan, is now head of the Woman's Bureau of the provisional government. She and several other women who had studied abroad expressed themselves clearly and forcibly, especially on the fact that the Korean Presbyterian Church as yet has not ordained women as elders!

The discussion during the planning conference concerned themselves with the Church; the various Christian institutions such as Severance Medical College; the type of missionary needed and what his relation to the national church would be; projects which can best be developed through interdenominational co-operation, women's work, mission medical and educational policies, etc. The self-support of the Korean Church is world famous. One of our problems has been how to make available money from the Restoration Fund to make much needed repairs to the churches without upsetting the self-support habits of the past. Wherever we have gone it has been called to our attention that our churches have no bells while the Catholic churches are still able to ring theirs. Seemingly during the Japanese period when all metal was being collected to melt for military purposes the Catholic priests were able to make some sort of a deal to keep their bells. Since many of the Protestant pastors were in prison for their faith the bells were taken from their churches at once. It would seem that we might buy some church bells, some glass to replace broken windows, some paint and other building materials with Restoration Fund money in the United States, ship it out here and then count on the local churches to do the rest with the local materials and labor for which they would pay.

Last Saturday the members of the Joint Deputation were entertained at a reception in the local Y.M.C.A. by the Protestant Christians of Seoul. It was a very impressive affair with speeches, refreshments, and gifts of Korean boxes to us. One of the speakers was Dr. Philip Jaisohn, counsellor to General Hodge. He is an amazing Korean who is past eighty, having lived the past sixty years in the United States, where he became an American citizen. Among other things, he said "I have watched Korea's dealing with foreign countries in the past. Foreigners came to Korea in order to take things away from Korea. However, the Americans came to give, not to take. Let me tell you why they want to give rather than to take. The American people believe it is more blessed to give than to receive. I do not say that all Americans are Christians, but I do say that the dominating-ideals of the American people are Christian teachings. You know what Americans have done for you and what the American people are trying to do now. It is time for you to put your trust in God. It seems to be simple and naive but it is true. Work out your own salvation by putting your absolute trust in God, our Heavenly Father.

The trust with which the Korean people look to America for protection from the Russian menace is most humbling to us as American citizens. They seem to think that when we return to the States we can bring influence to bear that will stiffen America's policy to the Soviet Union and assure Korea the independence for which she has been struggling these many years. This evening we are to call on Kim Kyu Sik, the president of the provisional legislature and an elder in the West Gate Presbyterian Church here in Seoul. He is a middle of the road political leader, who seems to be equally unsatisfactory to the extreme right and to the extreme left groups. Only last week another of the middle of the road leaders -- a man who had

gone to our Penguang seminary for a year was assassinated. The communists claim the rightists did it while the rightists insist that the leftists committed the murder. The American army anticipated violence if the Joint Commission of the Russian and American representatives continues to be stalled as it has been of late.

We leave Korea with mingled feelings. We see no easy solution to the political problems of the nation. We thank God for the heroism of the Christian people and the way in which the church is developing. We see the immediate and impelling need for missionaries and funds. At the same time, until better arrangements can be made with the American military government as to entry, housing and living of missionaries as well as some solution of the exchange problem we can understand why progress of mission assistance to the church has been slow. The precariousness of the political situation and the active communist propaganda in this Asiatic proving ground of Christianity increases our conviction that the church in America must do everything possible to assist these gallant Christians -- "while time remains!"

Sincerely yours,

Ruth C. Williams
Peter K. Emmons
Henry G. Bovenkerk
William P. Fenn
Herrick B. Young

KCREA - JAPAN LETTER # 5

Tokyo, Japan
August 4, 1947

Dear Friends:-

It seems far longer than a week since our last letter was written to you. By now we are deep in the problems and opportunities of Japan - and Korea is fading into the background. We shall never forget our last twenty-four hours in Seoul, however. The final evening we were guests of the president of the provisional legislature, Kim Kyo Sik. We went along to this interesting Korean home, perched on the side of a hill overlooking the city, in the late afternoon to meet with a group of the alumnae of the Chung Sin School, of which Kim Kyo Sik's wife is one of the most prominent. Her sister is taking an active role in reopening this school which, according to the speeches that were made to us that day, has done a great deal to emancipate the womanhood of Korea. If "by their fruits ye shall know them" is to be used as a basis of judgement, we certainly can testify to the effectiveness of this school for the women displayed a depth of Christian faith and a wealth of energy and initiative that was truly inspiring. After dinner, at which Kim Kyo Sik joined the group and during which he and Dr. Fenn recognized each other as old friends from ten years ago in West China when they both were university professors there, we heard from this interesting Presbyterian elder his ideas about the future of Korea. Unfortunately his ideas are not generally accepted and he is in constant danger from both the leftists and rightists, so that his house is heavily guarded day and night. One was left with a realization of the overwhelming problems Korea faces.

The next day, as we paid a farewell call on General Hodge on the way to the airport, we were interested to have one of the general's aides tell us that they had received word from the Russians that morning that our application to go to Pongyang had been received too late to grant our request. He had followed up and discovered that the Russian liaison man in Seoul seemingly had deliberately held up the transmission of the request. Such is diplomacy. In our final conversation one of the heads of American military government summed up their problem very succinctly by saying, "We are trying to build a new Korea. We have plenty of food carriers but no brick layers, to say nothing of foremen." The Japanese for thirty years had done all the skilled work and management, keeping the Koreans in the same position as the negro holds in the deep South.

The Northwest Airlines still is having difficulties as to its permission to operate in and out of Japan. We are told that the British are blocking matters since they want to establish passenger service with BOAC over the same route and do not want Northwest to get a head start. In any case, Dr. Fenn was able to fly with Northwest on Tuesday morning, since he was going straight through to the States, but the rest of us had to wangle passage on an army plane, leaving Seoul that evening at 6:30. Consequently four of the five of us continued in session with the mission executive committee until 1 p.m. and then made farewell official calls until time to go to the airport. Reaching the airport an hour out of Tokio a little after 11 p.m. meant that we didn't lose a working day, since we started right on Japan affairs the next morning!! We did hibernate in the Chapel Center as a Joint Korea Deputation part of the first day to whip together some of our recommendations.

This Chapel Center is a most unusual place. There are various meeting rooms in addition to large and small chapels for services. A library on the second floor and spacious grounds add to its attractiveness. It is for the use of Christian groups which include Americans and made an ideal setting for our deputation meeting.

We as a Presbyterian deputation had a delightful afternoon with the Japanese

faculty of Meiji Gakuin. In November the institution will observe its 70th anniversary. The speeches that were made included appreciation for the food and clothing that had come to them from America. At present there is the middle school department with 1300 students; the English school, which offers special work from 5:30-7:40, with 500 students; and the college department with 2000 students, or a grand total of almost 4000 students in this splendid institution. The Hannafords are giving full time and there is an urgent request for two American short term teachers to help with this challenging opportunity. Kagawa, who is an alumnus of this school and a member of the board of trustees, could not be present as he is conducting evangelistic services in various parts of the country on a full time schedule. One of the speakers apologized that they could not have a banquet for the deputation in view of the food shortage. We were amazed at the food that they had managed to secure for the tea that was served during the conference with us. Since rice flour is not obtainable to make the little cakes that in prewar days would have been served, little cakes had been made out of cooked potato, with beans stuck on top for garnishing. Other substitutes were bravely presented as the best that could be secured. It is hard to believe some of the food shortages that exist. The next morning when we awakened we looked out and saw Dr. Yano, the president of Meiji Gakuin, and his wife squatted out in the front yard by the little patch of wheat which Mrs. Yano had grown. With an empty bottle they were threshing the scanty crop to add to their inadequate food supply,-- for there has been no way for food to be sent from America to a capable leader like Dr. Yano, except through the impersonal general relief program. That is something which we hope we can help.

Sam Franklin, who is teaching out at the Seminary, feels very strongly that we should use CARE food packages by means of International Parcel post and thus save faculty members and pastors from engaging too long in the "bamboo sprout life" This is a grim joke referring to the fact that many are selling clothes, furniture, and books in order to have means to supplement their scanty rations, just as one layer after another is peeled off the edible bamboo sprout. Eventually the peeling process must stop and Japan seems near that point. Dr. Franklin told us of a student friend in his neighborhood who went mad over hunger and the fear of hunger. The newspapers report suicides of whole families because of economic conditions. Statistics on the height and weight of school children show them to be retarded a whole year as compared with pre-war years. The per capita calories consumed weekly from the authorized ration is less than 1100. This is one third of the American average. Black market purchases supplement this but the authoritative "white paper" published recently by the Katayama cabinet (the Prime Minister is a Presbyterian) states that on the basis of present statistical information, indigenous food can supply only 1325 calories. Hunger stalks the country!

But one should not think that this appalling situation has reduced the energy and initiative of the Japanese to the vanishing point. They have shown extraordinary initiative and fortitude in adjusting themselves to new conditions. Dr. Franklin told us of B---, who when he took a job as a house servant presented his new employer with a copy of a book he recently had published. We were taken to the home of an army colonel acquaintance since reaching Tokyo and there found serving as housekeeper the daughter-in-law of the former Japanese Methodist bishop, who had studied in America. She had been a distinguished soprano soloist, but lost everything she had during the bombing so that she swallowed her pride and was working in this American home. We heard of a trained agricultural economist who was on the point of taking employment as a ricksha puller, since no other position was available.

Dr. Franklin is living out at the seminary in a trailer, brought out from America. Miss Riker, who came on from India recently to resume her duties as treasurer of the Japanese Mission, has been staying with a Japanese family while she has been seeking

a place to live. She hopes this week to arrange to take over the first floor of a house located an hour's trip from the center of Tokio. The devastation shows itself in many and various ways. Saturday afternoon, at the meeting of the Japanese members of the committee on the Christian University, there was vision and courage shown that was most remarkable. It is too soon to draw any clear conclusions about Japan, but there is no question that one is moved to help these friendly people all one can-- especially the Christians who suffered for their faith during the war.

One evening the Presbyterian missionaries in Tokio, the Presbyterian deputation as well as the Nate Helms and Paul Oltmans were guests of the Will Kerrs for dinner and an informal evening. Mr. Helm is here in Tokyo as an army chaplain and Mr. Oltman is here in government service, both having been in our Japan mission before the war. Friday was spent in an all-day organizational and briefing session of the joint deputation. It has grown considerably as different denominations have designated representatives. Consequently there now are three Presbyterians, three Methodists, one Congregational representative, one from the United Church of Canada, one from the United Lutherans, one from the Baptists, one from the Disciples, one from the Episcopalians, one from the Evangelical and Reformed, and Henry Bovenkork, as secretary of the joint deputation. We all were taken down to military headquarters and had a conference with the colonel who is particularly responsible for missionary affairs. He was most cordial, pointing out that to date 169 missionaries have been cleared for return, of whom 100 are here in Japan. As further housing questions are solved it will be possible to bring many more through. Twelve new missionaries have been cleared, of whom five are on the field. None of these are Presbyterians and we feel that we should move ahead promptly since the language school is being re-established.

Hearing that Miss Woodsmall of the World's YWCA ^{was} in the city on the way to Seoul for a week's visit, it was interesting to have a visit with her and trade some of the impressions she has gained during her days in Japan for some of our impressions of Korea.

That evening the deputation began to scatter for the visitation of various parts of the country. We are being divided up into teams, so that no two Presbyterians go to the same institution. Dr. Emmons went with the representative of the United Church of Canada to Kanazawa on Friday evening to spend the weekend there. Our missionary, Miss Reiser, would do the honors. Dr. Young goes this evening with several other members of the joint deputation to Nagoya. Wednesday, August 6, which is the second anniversary of the falling of the atomic bomb at Hiroshima will find Emmons, Young, and Bovenkork there to share in the memorial observance which the Christians are arranging. Then while Miss Williams is studying the various medical projects, Dr. Emmons will go to Sendi and on up to the northern island of Hokaido, where Presbyterian work is important. Meanwhile Dr. Young and Mr. Bovenkerk will go first to Fukuoka for a regional conference and then on to Kumamoto and Shimonoseki before returning to Kyoto, Kobe, and Osaka, where Miss Williams will join them. This will be followed by a week's conference with Japanese Christian leaders at a place called Yumoto. The entire group will live together at a Japanese hotel, located near a hot spring. It should be an interesting and valuable experience.

Sincerely yours,

Ruth C. Williams
Peter K. Emmons
Henry G. Bovenkerk
Herrick B. Young

Kobe, Japan
August 15, 1947

KOREA - JAPAN LETTER #6

Dear Friends,-

We have been learning the geography of Japan the "hard way" in the past ten days. The Presbyterian members of the deputation have scattered out from the southernmost island of Kyushu to the northern island of Hokkaido, with various side trips to visit significant projects.

Three of the four of us spent August 6th in Hiroshima. Never will we forget that second anniversary of the destruction of that city by the atomic bomb. Our train deposited us there a little after 5 a.m. and we were met by Mr. Tanimoto, the dynamic young Methodist minister who is the hero of John Hersey's description of Hiroshima. He proved to be a remarkably fine guide and commentator on the events of the two days we were there. After we had some breakfast at a Japanese inn, where we were to stay the two nights, we made our way through the appalling devastation to the church where a memorial service was being held before the formal program sponsored by the city.

Extracts from the English translation of the address made by a Japanese pastor who had lost members of his own family and fifty seven members of his congregation that fateful day, show the spirit of the Christians in Hiroshima:

"Two years ago today, after a night of air raid warnings no one dreamed of the visit of an atomic bomb. Suddenly there was a queer blue light, a deafening sound, --and then there was entire darkness followed by a scene from hell. All the houses fell down. Fierce fire covered the whole city. A beautiful city set upon seven rivers was made a place of slaughter. Green leaves changed into red burnt soil. By only one atomic bomb one hundred thousand souls were destroyed in an instant. More died as a result of burns and atomic illness. Those who survived lost their houses. Just one bomb caused such an unheard of tragedy, and its horrible aftermath still remains.

War is sin. Hiroshima has made its sacrifice by ending the war. Our sacrifice saved other cities from losing thousands of souls. The dry bones sleeping under the bushes beside our streets remind us of this sacrifice which has been offered on the altar for world peace. Was the fire that burned Hiroshima from heaven or from hell? Is Hiroshima a city like Sodom or like Nineveh? God destroyed Sodom, but saved Nineveh. Why did God show mercy to one hundred and twenty thousand survivors and allow an even a greater number of innocent souls to perish? We must repent and consider this as a chastisement from the loving God. The whole world must look on this as an example. God is austere, yet loving. Human death should not be judged by its unhappy end. After the Cross there was the resurrection. True consolation comes from Christ. We survivors have been left to serve for peace. With such a thought we mourn and yet celebrate this anniversary."

Every one of the Japanese Christians in that congregation had lost one or more members of their immediate family in the tragic event. The bomb fell at 8:15 in the morning. At the mission school, a group of girls had come back to work that morning. Three hundred were killed. We talked to a teacher who was the only survivor out of a room full of people. The wife of the school principal was killed, but this year on the anniversary he officiated at the dedication of a new building to replace the one destroyed when he and the dean lost their wives. As we walked past gaunt bare trees, twisted steel, and stone steps leading into nothing, we never ceased to be amazed at the energy and vigor with which Hiroshima has met the situation. At the city wide service, near the exact spot where the bomb fell doves of peace were released to soar over the ruins.

The second day was devoted to a regional conference with leaders of the Japanese church, similar to those that are being held all over Japan with various members of the deputation prior to the final conference which begins next week.

The penitence of the pastors and laymen for the military program of Japan came out over and over again. At Nagoya when the deputation asked how the American Christians could help the Japanese Christians meet their opportunities, a Japanese pastor rose and recited the Parable of the Prodigal Son. "We have sinned against heaven and against man," he said, "and do not deserve your help--but if you are really ready to share our concern to win Japan for Christ send us missionaries." In region after region this has been the reiterated plea. Certainly it is a voto of confidence in the missionaries of the past who have labored tirelessly and well.

Coming back from the island of Kyushu a twenty four hour visit was made to Yamaguchi to see Miss Lillian Wells, who has chosen to retire in the city where she began her missionary service in 1900. Past 70 this little white haired saint still does more missionary work per twenty four hours than the average American would think possible. She and Miss Nishi, her Japanese Christian colleague, live all alone and do all their own work. During the war she never was repatriated being sent from one Japanese internment camp to another until the fateful day two years ago when she and the other foreigners in the outskirts of Tokyo heard the emperor's broadcast and knew that the war was over. She told dramatically of going to meet her class the day after Pearl Harbor. The boys were tense, wondering what she would say, for they were quite aware of the nature of the surprise attack. She took her place on the platform and remarked, "Boys, your country and my country are at war. But that does not mean we are at war as individuals. Let us go on with the lesson." This was in a Japanese government school. She continued to teach until the end of the term, so great was her place in the community.

Now with American and Australian G.I.s in Yamaguchi she has added them to her following. Enlisted men and officers drop in at all hours of the day and night for her counsel and advice. An American military government official stops in to know whether he should keep a lovely kimono which was sent to him by a Japanese merchant. An Australian truck driver brings her ration box, which the chaplain had arranged, and stops to talk. Miss Wells tells him she and Miss Nishi together haven't been able to eat all the previous rations and requests only half a ration thereafter. The truck driver, accustomed to black market tactics, is amazed and impressed. A New Zealander brings a hen so she can have fresh eggs. The American G.I.s came and painted the whole inside of the house. Meanwhile from morning until night Japanese men, women and children come to hear about Christ and what his teachings can mean in their lives. Seldom does one meet such a radiant Christian spirit with such pervasive influence.

Dr. Emmons, Mrs. Brooks of the Methodist group and Dr. Kriete of the Evangelical and Reformed were joined by Dr. Fridell of the Baptist Board in Sendai and then proceeded on the long journey north to Hokkaido where Presbyterian work has been strong. Miss Williams came down to Osaka and spent several days with Miss Palmer, getting to know her program both at Wilmina Girls School and in her work with women.

Travel has been made possible by use of the special trains operated for American government personnel. We were given travel orders so have not had to struggle into the terribly crowded Japanese trains. As it is supposed to be the hottest August in thirty seven years we have been glad to do as little of that as possible. Even so the tripping has been far from comfortable. A number of nights have been spent in Japanese inns, which means sleeping and sitting on the matting covered floors, since we have not used army billets.

The interdenominational nature of our deputation has proven itself immensely valuable as we have had these regional meetings with representatives of the United Church. The all-day conference in Kyoto on Monday should be one of the most valuable, since the Christian church is so strong in this region. A picked group of sixty leaders will gather with us at Kobe College to talk over problems of relief, of church organization, of missionaries needed, and of Christian education. We were shocked to discover today that the Catholic Church has purchased a tract of land adjacent to Kwansai Gakuin and Kobe College and has announced its intention of building a huge University. So the familiar problems are here as well as certain new ones. Then Wednesday we begin the week at Yamoto, to be followed by several days in Tokyo, to conclude our deputation activities.

Sincerely yours,

Ruth C. Williams Peter K. Emmons
Henry G. Bovenkerk Horrick B. Young

KOREA - JAPAN LETTER #7

Yumoto, Japan
August 23, 1947

Dear Friends:-

Fortunately there is a gap of several hours between the conclusion of the section of the conference dealing with problems of the church and the beginning of the educational section of the conference. There were about one hundred Japanese Christian leaders here for the first half, including representatives of each of the eighteen districts of the United Christian Church of Japan as well as the departmental leaders and presidents of the Christian colleges. For the second half about half of the original group stays on, but in place of the pastors from the provinces, deans and leading Christian professors are being substituted for the final half of the week.

One of the most valuable parts of the conference is the opportunity it offers for "after hour" comparing of notes by the members of the deputation who have been covering various parts of Japan during the past three weeks. The informal mealtime conversation with the Japanese delegates, whom we have seen in their local settings, is most rewarding. The ton of food for the week's conference was purchased in America and shipped out by freight. The undernourished Japanese, many of whom have not had three meals a day for a long time, are the most appreciative of both the physical and the spiritual stimulus they are receiving.

An earlier letter referred to the physical malnutrition that haunts these people. The missionaries present met with the members of the joint deputation last evening to approve unanimously an action drafted by Dr. Sam Franklin, professor of Social Ethics in the Seminary, which calls on American Christians to use their influence with our government to provide a sizeable loan or some other means to put Japan's economic life back into running order. We ask your help in this.

Dr. Emmons reports a most interesting trip to the north. Leaving Tokyo with Mrs. Brooks of the Methodist Board, and Dr. Kriete of the Evangelical and Reformed Board, this segment of the Joint Deputation went first of all to Sendai. Here one of the finest girls' schools in Japan is located. It lost seven out of its nine buildings during the war, but has moved ahead to erect temporary quarters so that it is providing Christian education for 1400 girls instead of 600 as before the war. This school has specialized in music and Dr. Emmons found its graduates providing leadership in church and school music all through the north.

Their next stop was Hirosaki, where their visit very happily coincided with a visit by the emperor. As a result of the youngsters in the school there being assembled to greet the emperor, the deputation was able to see not only the school with its full complement of pupils and teachers but also to get a good view and closeup pictures of the emperor, who is trying to be very democratic these days.

Sapporo, where our Hokusei Jo Gakuin is located was the northernmost objective. No missionary is stationed there at present, although the Japanese Christians are eager for such assistance. As a result the three members of the deputation were entertained in the homes of three Japanese Christians. All three have had their large homes commandeered by the American military government and are living in their small secondary houses. Dr. Emmons was entertained at the home of Dr. and Mrs. Arima. He is a noted physician who was away on a series of consultations. It was a wonderful treat to be in the home with the three fine sons, the married daughter and her five children. Their spirit of faith and hope was illustrated by the table conversation of one of the boys to his sister. He commented on the fact that the bag of food Dr. Emmons had brought was just another illustration of how time after time they had been

fed when they really did not know where food would come from. The Japanese people are provided with ration cards. They stand in long queues to receive food. At present the ration is eighteen days behind schedule and they come back empty handed time after time, only to have some unexpected windfall tide them over until the next ration does come through.

Rev. Onomura, the pastor of the large church in Sapporo is said to have the largest congregations in Japan. When one hears of what he went through during the war one understands why people come to listen to his message. The police arrested him then because he would not say that he gave allegiance to the emperor above Jesus Christ. For four months he was kept in a prison cell six feet by nine feet, with an open toilet in the floor, no windows except a tiny slit for air at the top, and very little to eat.

At Sapporo the deputation visited the remarkable dairy and agricultural school operated by three Christian laymen. The Japanese founder of this project went to America to study agriculture years ago. In addition to studying at Ames, Iowa, he spent several years working on a Wisconsin dairy farm. He sent his son, who now is the manager, not only to study in America, but also in Denmark. A thriving dairy business which now included the manufacture of penicillin as well as butter and cheese is the result. But the activities of these Japanese Christian business men is not limited to dairying. They have a prosperous brickyard where they are turning out large quantities of drainage tile and brick, and have an agricultural training project which is quite unique. Centered around the school buildings, in a radius of half a mile, are nine farm houses. Each is big enough to accommodate thirty boys and a faculty family. Each farm is a self-supporting unit and the group learns by doing as well as in theory. This project urgently requests two young missionary couples. They suggest one man trained in animal husbandry whose wife would be a graduate in home economics. Since the rural part of Japan is where the majority of the people live and where the least missionary work has been done it seems like a wonderful opportunity.

The fourth stop of this section of the Joint Deputation was at Hakodate, where Dr. Emmons had a chance to renew his acquaintance with Dr. Kagawa. They were classmates at Princeton Seminary. Dr. Kagawa feels very strongly that Christians should be as aware as are the communists that the real future of Japan lies in its 12,000 villages and 1,500 towns rather than in its 210 cities. He is untiringly going up and down Japan preaching the Christian Gospel. He told Dr. Emmons that during the past month at his meetings 18,000 Christian decision cards had been signed. Dr. Kagawa had kept the original dates of the planning conference with the deputation, but has been unable to come here to Yumeto because of long standing engagements in the north for evangelistic meetings. He continues to be a power for Christ in Japan.

Meanwhile Miss Williams was visiting the hospitals and dispensaries of Tokyo, Yokohama, and Osaka, and spending several days with Miss Helen Palmer at Wilmina Scheel in Osaka. This is one of the most remarkable of our Presbyterian mission institutions. After the bombings only one building remained. The faculty, all of whom are Christians, borrowed money and bought lumber before prices went up to the present astronomical figure. These Christian teachers believe so much in their school that they are spending their entire summer vacation this year using this lumber to build additional buildings. Mr. Bovenkerk and Dr. Yeung had been south to the island of Kyushu, visiting various places en route, and arriving in the Kobe-Osaka-Kyoto area to join forces with other members of the Joint Deputation for significant regional meetings in this densely populated region. Miss Williams also shared in the meetings in this area.

Next Tuesday evening we all return to Tokyo for the final days of our visit to Japan. We have an appointment to see General MacArthur at 7 p.m. on the 28th and

the prime minister on the 30th. The emperor is out of Tokyo so we will be unable to have an audience with him, as had been anticipated. The Deputation will work on its conclusions so that Dr. Emmons, Mr. Bovenkork, Miss Brooks and Dr. Gost can take them back when they fly to New York on September 1. The same day Miss Williams and Dr. Young fly to Shanghai. Miss Williams will spend a month in China while Dr. Young will have a fortnight there and a week in the Philippine Islands before returning to New York. This is, therefore the final letter. It has been a rich experience which we hope we may be able to share with you all during the months ahead.

The problems of Korea and Japan have some similarities but many differences. It is difficult to summarize them in a few sentences. Certainly in both countries one feels a tremendous urgency about presenting the Christian message. One is struck by the number of young people in both countries who form the largest part of the congregations at our churches. In Japan for years the young people had been taught to be ready to give their lives for the emperor. Now they are seeking something to make life worth living. We must not fail to present the pertinency of the Risen Christ in the months ahead in every possible way.

Sincerely yours,

Ruth C. Williams
Peter K. Emmons
Henry G. Bovenkork
Herrick B. Young